CAESARIUS OF ARLES

COMMENTARY ON REVELATION

A Sixth Century Commentary on the Book of Revelation

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LITTERAL TRUTH PUBLISHING

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INTRODUCTION

This commentary on Revelation by Caesarius of Arles (470-542AD) is an English translation from the Patrologia Latina volume 35.2417-52. Adjustments were made in the layout of this commentary due to the numerous places in the text where it veered away from the order of the Scripture. The commentary itself jumps around from time to time, often repeating portions of comments that were written prior, going from one chapter of Revelation to things said in a previous chapter, many times nearly word for word. The aim was to make this commentary user-friendly, so the recapitulations are placed in parallel columns side-by-side for easy comparison and to pursue a free-flow exposition of the Scripture text. The only exception to that rule is the final chapter and conclusion of the commentary where Caesarius repeats a section of a previous chapter but he blends it into his closing words for the whole book.

[HOMILY 1]

We notice in reading the revelation of the Apostle St. John, my dear brothers, and we will take care to explain in the anagogical sense with the grace of God, that the revelation of Jesus Christ is heard by our ears, so that the secrets of heaven are discovered in our hearts.

Chapter 1

(Rev. 1:1) "*The Apocalypse of Jesus Christ which God gave to him, to make manifest*," that is to say, to manifest to his servants, by teaching them and showing them that these predictions should be fulfilled soon. "*To his servant John*," John means grace of God,

(Rev. 1:4) "*By writing to the seven churches that are in Asia*." Asia means elevation and figures the human race. (Rev. 1:20) Seven churches, as in these seven candlesticks, we must note carefully that the grace, which God gave to us the human race who believed, has seven different forms, for Jesus Christ has promised us from heaven the Spirit Paraclete, and he sent it to the Apostles who appeared to be in Asia, that is to say, in the high world where he gave to the seven churches, to us through John his servant, the thanks to the seven different forms: 'May grace and peace be given to you' abundantly by God the Father and by the Son of man, that is, by Jesus Christ. Now, in the Son of man, as in the seven candlesticks, or in the seven stars, the church is to be heard with Jesus Christ his head.

(Rev. 1:13) "*He was girded beneath his breasts with a golden girdle*." The one who was girded represented the person of Christ. The two breasts are the two Testaments, which draw in the bosom of our divine Savior as in an inexhaustible source which must nourish the Christian people for eternal life. The golden belt is the choir or the multitude of saints. Just as the girdle is designed to tighten the breast, so the multitude of saints clings closely to Jesus Christ and embraces the two Testaments like two breasts to draw from it as in the bosom of God a holy and divine food.

(Rev. 1:14) "*And his head and hairs were white, as white wool, and as snow*." White hair means the multitude of whitened people, that is to say neophytes who come out of the baptismal pool. He compares them to white wool

because they are the sheep of Jesus Christ; in the snow, because just as the snow falls of itself from heaven, so the grace of baptism comes without being attracted by any previous merit. Those who are baptized form the city of Jerusalem, which daily descends from heaven like snow. Jerusalem, that is to say, the Church, is represented to us as the descendant of heaven, because from heaven comes grace that delivers her from her sins, and that she is united with Jesus Christ, that is to say, to her eternal chief, to her great husband. On the contrary, the beast is represented to us as coming out of the abyss, figure of the evil people who are also born from a poisoned source. And just as Jerusalem finds in her humble abasement the principle of her elevation; thus the beast, that is to say, the superb people, wishing to rise with arrogance, is precipitated into the abyss. "His eyes seemed like a flame of fire." The eyes signify the precepts of God as it is written, "Your word, Lord, is the light that illumines my steps." (Psalm 118:105) And again: "Your word is all of fire." (Rev. 1:14) "His feet were like the brazen end of Lebanon, when he is in a fiery furnace." (Rev. 5:15)

(Rev. 1:15) These flaming feet depicted the Church, which in the approach of the day of judgment must be tested by multiplied tribulations, and purified by fire. The feet are the extremity and the last part of the body, and the feet appear very inflamed; they thus represent the Church of the last times, which must be tested by many tribulations like gold in the furnace. He who considers events attentively, sees the multitude of iniquities as contributing to the fulfillment of this prediction. He compares his feet to finely-honed brass, because it is under the ardor of a very bright fire, to which it is carefully exposed, that the bronze takes on the color of gold, and it is thus the Church shines with a purer brilliance in the midst of tribulation and suffering. In the golden belt that surrounds the chest one can still see the spiritual knowledge and clear intelligence of the divine truths that is given to the Church.

(Rev. 1:16) "*And from his mouth proceeded a sharp two edged sword*." This sword is the figure of Jesus Christ, who now announces to us the goods of the gospel, and who previously gave to the whole world through Moses the knowledge of the law, and of which David said, "God spoke once, I heard these two things." (Ps. 111:12) These two things, then, are the two Testaments, the Old or the New, according to the intelligence of the times, represented here under the image of a two-edged sword.

(Rev. 1:15) "*His voice was like the voice of the great waters*." These great waters are the peoples, the voice is the preaching of the Apostles. In the preceding words: "His feet were like brass, when he is in the furnace," we can also hear the Apostles who, after the Savior's passion, preached his word. Those by whom the preaching seems to work are precisely compared to the feet, following these words of the Prophet: "How beautiful are the feet of those who proclaim peace and happiness on the mountains" (Isa. 3:7), and these others of the Psalmist: "We will worship in the place where his feet rest." (Ps. 131:7)

(Rev. 1:16) "*He had in his right hand seven stars*." By these seven stars Saint John wants us to hear the Church, because the spiritual Church is on the right of Jesus Christ, and it is to this Church placed on his right that he says: "Come, blessed of my Father." (Matt. 25:34) The seven stars are therefore the Church. We said that the Spirit of the seven gifts was given to him by the Father, as Peter tells the Jews about Jesus Christ: and after he was raised by the hand of God, he spread this Spirit that he received from his Father. (Acts 2:33) Now, by calling each of these seven churches by his own name, he does not mean that they are the only churches, but what he says to one of them he says to all. These seven churches therefore represent all the churches, either of Asia or of the whole universe, and these churches form but one Catholic Church, as St. Paul says to Timothy: "That you may know how you should behave in the house of God, which is the church of the living God." (1 Tim. 3:15) Similarly, in the prophet Isaiah, the seven women who take one man represent the seven churches that do not. One man is Jesus Christ, the bread of these women is the Spirit who gives the food for eternal life, To print these explanations more strongly in your mind, I want to give you an abbreviated recapitulation of it: By the seven churches to which St. John writes, it is necessary to understand the one and only Catholic Church, because of the seven graces which have been given to it: "The faithful witness," if it be Jesus Christ; the seven candlesticks, is the Catholic Church. He who in the midst of the seven candlesticks is like the Son of man, is Jesus Christ in the midst of the Church. He is girded beneath the breasts of a golden girdle; these udders are the two Testaments that receive from the breast of Jesus Christ the spiritual milk that nourishes the Christian people for eternal life. The golden belt is the choir or multitude of saints whose constant application to reading and meditation prove the close attachment to Jesus Christ. That is enough, my

dear brothers. Pass between you in holy conversations what you have heard, until we can give you, with the help of the Lord, the explanation of what follows. May God give you grace, etc.

[HOMILY 2]

My dear brothers, the candlestick of which you have been spoken in the reading of the Apocalypse, represents the people. God says, "I will take away your candlestick from his place," (Rev. 2:5), that is, I will scatter the people as a punishment for their sins. "And I will fight against them with the sword of my mouth," (Rev. 16), that is to say, I will make known to them my precepts for the condemnation of their sins or their crimes.

(Rev. 1:16) "*His face*," says Saint John, "*as the sun shines in his virtue*;" is the symbol of the advent or presence of Jesus Christ, because it is the face which serves to manifest and make known a man. We can also hear these words of the Church, to whom Jesus Christ promised this brightness when he said: "Then the just will shine like the sun in the kingdom of their Father." (Matt. 13:43) "The morning star," (Rev. 2:28) is the first resurrection that takes place by the grace of baptism. The morning star dispels the darkness of the night and announces the return of the light, that is to say, it destroys sin and gives grace, on the condition, however, that this grace will be followed by good works. Let a large tree be covered with leaves if it does not yield fruit, so it is useless to call oneself a Christian, and not to practice the works that make the Christian. This is why the faithful witness says: "I counsel you to buy fire-tested gold from me," (Rev. 3:18), that is to say, make yourself tireless for the name of Jesus Christ. "And to anoint to your eyes an eye-salve that makes you see," (Rev. 3:18) that is to say, to accomplish by your works the knowledge that you are happy to have received from the Scriptures. "John, preacher of the New Testament, saw "an open door in the sky." (Rev. 4:1) What eyes did he see it? As for the figurative vision, it was not the eyes of the body, but of the mind; but as for the truth itself which manifested itself in the visible flesh of the Lord, it did not see it only from the eyes of the flesh, it touched it with its hands. This door, if not the mediator of God and of men, shows Jesus Christ, who said of himself, "I am the door, etc." (Jn. 10:9). he sees this door not closed, but open, because this same mediator by his birth and his death has made himself known to the redeemer of the world. Heaven

is the Church, following these words of God Himself. even: "Heaven is my throne" (Isa. 66:1) or the soul of the righteous who, in the testimony of Solomon, is the throne of wisdom, St. Paul himself declares to us that Christ is the power and the wisdom of God. (1 Cor. 1:24) It is certain that heaven is the Church of the elect, whose door is open, because the Church teaches, and it is for the faithful an article of faith that our Redeemer was born, suffered, was raised, and ascended to heaven. "And the voice that I heard first said to me with a brilliant sound like that of a trumpet: Go up here". (Rev. 4:1) This door which St. John sees open was, of course, closed to men before. The throne placed in the sky is the seat of the judge around whom he saw something similar to the stone of jasper and sardine. The jasper is of the color of the water, and the sardine a red of fire; these two stones represent the two judgments: the one which has already been accomplished by water, the other which must take place by the fire of the consumption of ages. One can still see here an image of the life of the servants of God, who in turn similar to water and fire is a mixture of happy and unhappy events. "And there was around the throne a rainbow, like an emerald vision. In the Greek language, as in the Latin language, we call iris the rainbow which we see shine in the rainy days. And what does this rainbow mean, if not the reconciliation of the world that has been the fruit of the incarnation of the Word? By examining this figure more closely, we find in the rainbow the characters of this reconciliation. The rainbow appears in the air when the clouds laden with water are illuminated by the rays of the sun. So when the sun penetrated the cloud with its light, the iris or rainbow appeared, because the Word of the Father, which is the splendor of the eternal light and the sun of righteousness, spread his alertness to the human nature of which he has clothed himself, and that his humanity, which the Prophet likens to a cloud (Isa. 19:1), has become the reconciliation of the world. This cloud is laden with rain, because it is full of the teachings of preaching. The rainbow appears to us in the New Testament as one of the most suitable emblems of the reconciliation of the human race, since under the Old Testament God chooses it and makes it appear in the clouds as the sign which was to announce to the earth the return of peace after the flood of the flood; that is to say, at the sight of this sign, Almighty God would remember his covenant, and no longer allow the earth to be destroyed by the immensity of the waters. If in the name of the rainbow (*irin*) we add at the end a single letter, and say *irini*, we have the significant

word of peace, since in Greek είρηνη means peace. In the Old Testament God said to Noah, "Behold, I will establish my covenant with you." (Gen. 9: 9) And notice the perfect relationship of the figurative signs. In the following we see lightning, voices, thunder from the throne as the cloud; so there is agreement and harmony here, since under the sun's fires the throne reproduces the resemblance of the rainbow. In fact, the rainbow, nuanced by various colors, owes its brilliancy to two causes, water and fire, and is the sign of the first judgment by the flood, and of the second by fire; here, however, it appears with similar reason an emerald vision, to be like the manifestation of divinity to the reconciled world. The emerald is of a very deep green color, and this color, as I said in the previous verse, is one of the most suitable emblems of the divine nature. "The transparent sea as the glass," (Rev. 4:6) is the gift of baptism, it is before the throne, because baptism precedes judgment. The words of the Son of man:

(Rev. 1:18) "*I have the keys of death and hell*," signify that he who believes and is baptized is delivered from death and hell, and that the Church, too, has the keys to hell as she has them. The keys of life, for it was to her that the Savior said, "Whosoever to whom ye forgive sins, they shall be given to them, and to whom ye shall hold them, they shall be kept." (Jn. 20:23) Wherever we see in the Apocalypse the angel of man, it is the man himself that must be heard, just as the churches and their angels signify the bishops and those who are at the head of the Churches. (Rev. 1:20) An incontestable proof that under the name of angels are the Catholic Churches which are designated, it is recommended that these angels do penance. It is not the angels in heaven who need penance, but the men who cannot be without sin. As the name of angel also means sent, whoever, bishop, priest, or layman, speaks frequently of God and teaches the way to eternal life, rightly receives the name of angel. And yet, because no one can be without sin, it is recommended to this angel, that is, to the man to do penance. And indeed, to consider things well, we recognize that not only the simple faithful, but the priests themselves cannot remain one day without doing penance. No day for man flows without sin, so no day where he does not need the remedy of satisfaction. By the seven candlesticks, as by the single candlestick, we can hear the church with the seven gifts; so all that is said to the seven churches is addressed to the one Church spread by the whole universe, for the number seven is the symbol of fullness. The angels are therefore the Church, which he shows us composed of

two parts, the good and the bad. This is why he is not content to praise, he also reproaches, he gives praise to the good, reproaches to the bad. Thus the Savior in the gospel represents to us the body of the leaders of the Church as one faithful or unrelenting servant whom the Lord must divide when he returns. (Matt. 24:45, etc.) How can this division be explained in a single servant, since he can no longer live thus divided? This servant represents the whole Christian people, who would not be divided if they were good in their totality. But since it is composed of both good and bad, it must be divided into two parts, and it is then that the good will hear these words: "Come, bless them of my Father, enter into possession of the kingdom," while to the captors and adulterers who have not practiced mercy, he will say, "Depart from me, you cursed, and go to the eternal fire." (Matt. 24:25, 34, etc.)

Chapter 2

Now, what is said in the Apocalypse to every church in particular, my dear brothers, is addressed to each of the men who are members of one and the same Church.

(Rev 2:1) "*Thus says he which holds the seven stars in his right hand*," that is, the one that holds you in his hand, in his power and governs you. "*He who walks in the midst of the golden candlesticks*," that is to say, in the midst of you, since these candlesticks are the figure of the Christian people.

(Rev. 2:5) "*If you do not do penance, I will set your candlestick out of its place*." Note that he does not say that he will make it disappear, but that he will change his place, because that the candlestick represents the whole Christian people. He therefore says not that he will remove the candlestick, but that he will change his place, to make us understand that in one and the same Church the wicked are agitated, while the good ones are at liberty, and that by one secret, but just judgment of God, what has been given to the wicked is given as an addition to the good, to fulfill these words of the Savior: "He who has been given, and he who has not, will be taken away even he seems to have." (Matt. 13:12, 25:29)

(Rev. 2:7) "*To him that overcomes, I will give to eat of the tree of life*;" that is, the fruit of the cross. "*Who is in the paradise of my God*." This paradise is the Church, because all that was done was the figure of the Church.

(Rev. 2:9) When the Savior says, " *I know your tribulation and your poverty, but you are rich*," He speaks to the whole Church who is poor of spirit and possesses all.

(Rev. 2:10) "*You shall have tribulation ten days*." These ten days represent the universality of time, because the number ten is a perfect number. It is during this time that the Christian people, as the Apostle says, enter through many tribulations in the kingdom of heaven. (Acts 15:21)

(Rev. 2:13) When he said to the angel of the Church of Pergamum, "*I know where you dwell, where the seat of Satan is*," under the name of this one Church, he address to the whole Church, because Satan dwells everywhere by his body, and the body of Satan are great and corrupt, just as the humble and the good form the body of Jesus Christ.

(Rev. 2:17) "*To him that overcomes I will give the hidden manna*," that is to say, the bread that came down from heaven: This bread was shown by the manna which fell in the desert, and which did not prevent the great number of those who ate it from dying. (Jn. 6:41) But now whoever eats this bread unworthily, eats to his judgment. (1 Cor. 9:29) This same bread is also shown by the tree of life.

(Rev. 2:17) "*And will give him a white counter*," that is, a body whitened and purified in the waters of baptism. "A*nd in the counter, a new name written*," that is, the knowledge of the Son of man. "*which no man knows, but he that receives it*," that is, by revelation; and that is why it is said of the Jews: "If they had known the Lord of glory, they would never have crucified him." (1 Cor. 2:8)

The reproach that is made to the angel of the Church of Thyatira.

(Rev. 2:20) "*I have against you that you permit Jezebel*, etc." is addressed to the first pastors of churches who do not oppose the severity of ecclesiastical discipline to the disorders of immorality, fornicators and all those who commit evil. These words of the heretics can still be heard: "Who calls herself

a prophetess," that is to say, a Christian. There are, indeed, many heresies that claim to be able to retain this name.

(Rev. 2:24) "*And you have not known the depths of Satan*," that is to say, you have not rejected his doctrine, like heresies. "*I will not put any new burden on you*," that is to say, a burden that is above your strength.

(Rev. 2:25-28) "*Yet that which you have, hold till I come. And he that shall overcome, and keep my works unto the end: I will give him power over the nations. And he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken, as I also have received of my Father*." The Church has this power in Jesus Christ, as His Apostle says, and He gave us everything with Him. (Rom. 8:32) The rod of iron indicates the severity of righteousness, and this rod is used together to correct the good and to break the wicked.

[HOMILY 3]

Chapter 3

We have just heard, my brothers, the apostle St. John, to address terrible reproaches to the sinful man, so let us consider with a deep feeling of fear and dread what he says here.

(Rev. 3:1) "*I know your works, that you have the name that you live, and you are dead*." Now death only reaches one who has committed a mortal sin, according to these words of the prophet: "The soul that sins, shall die." (Ezek. 18:20) What is most frightful is that many carry dead souls in living bodies.

(Rev. 3:2) *Be vigilant, and confirm the rest of the things which were to die*. Here is what the holy and the true one, who has the keys of David, that is to say the royal power, says: "*Who opens and no one closes; who closes and no one opens*." **(Rev. 3:2, 7)** It is evident that Jesus Christ opens to those who knock, and closes the door of life to hypocrites, that is, tell those who use pretense and dissimulation.

(Rev. 3:8) "*I have given before you a door opened*." Our Lord expresses himself in this way, so that it cannot be said that anyone can even close in part the door that God opens to his Church in the whole world. "*Because you have a little power*," it is for God a title of glory to open the door to the Church which still has a weak faith.

(Rev. 3:12) "*And I will write upon him the name of my God*," the one we print on us who are Christians.

(Rev. 3:12) "*And the name of the city of my God, new Jerusalem which descends out of heaven*." This new Jerusalem coming down from heaven is the Church to which the Lord gives birth. Calls new because of the Christian name that is new, and because we become new to the old self that we were.

(Rev. 3:16) "*You are neither cold nor hot*," that is, you are useless. These words can be applied to the wealthy, who possess the goods of this world, and do not do any work of mercy: they are not poor, since they have riches in common, they are not rich, since they do not the good with their riches.

(Rev. 3:18) "*I give you the counsel to buy gold from me*," that is, to give alms, to apply to good works, and to become yourself as gold, that is to say, to receive intelligence from God and to merit by a holy life the grace of martyrdom.

Chapter 4

(Rev. 4:1) "*After that*," says John, "*and behold a door open in heaven*." This open door is Jesus Christ, who said himself that he was the door. (Jn. 10:9) Heaven is the Church where all the affairs concerning heaven are treated, as the Apostle says: "He has come to renew all things in heaven and on earth." (Eph. 1:10) By the sky can be understood the early Church composed of the Jews, and by the earth, the Church formed of the Gentiles. "*Come up here, and I will show you*." This invitation is addressed not only to Saint John, but to the Church or to all the faithful, who, indeed, has seen in heaven the open door, that is, to say who believed that Jesus Christ was born, suffered, rose again, ascends to the heights and sees future events. How do you turn on these heights? In the footsteps of faith and humble belief. The Savior seems to be

saying openly here to each of the elect: Do you want to know the mysteries of Jesus Christ and his Church, ascend by faith and attain these truths by the humble belief of the spirit. It is with good reason that the first voice which St. John heard, invites him to ascend to the gate of heaven, even to heaven itself; it is because every one of the elect who wants to arrive safely by walking with the help of faith, even the gospel and the mysteries of the true faith, must be strengthened by the doctrine of the Old Testament that precedes the New.

(Rev. 4:2) "*And behold there was a seat set in heaven*," that is, in the Church.

(Rev. 4:3) "*And he that sat, was like in sight, to the jasper stone, and the sardine*." These comparisons are perfectly suited to the Church: jasper has the color of water, and sardine is that of fire, as we have seen in the figure of the two judgments, one which has already been accomplished by water, the other which at the end of centuries will be accomplished by fire. In the jasper we can still see a figure of the divinity of our mediator.

(Rev. 4:4) "*And round about the seat, four and twenty seats: and upon the thrones, four and twenty seniors sitting*." These elders represent the whole Church, according to these words of the Lord: "When I have been glorified among his elders." (Isa. 24:2) These twenty-four elders are the leaders of the peoples and the individuals themselves. The first twelve are the Apostles and the first pastors of the Church, and the twelve others the rest of the Church.

(Rev. 4:5) "*And from the throne preceded lightnings, and voices*." It is from the Church in fact that the heretics come out because they come out of our midst. In another sense, these lightnings and voices are the preaching of the Gospel. The voices represent words, lightnings, miracles.

(Rev. 4:6) "*And in the sight of the seat, as it were a sea of glass*." This sea of glass is the source of baptism, it is before the throne, that is, before the judgment. By this throne one can hear either the holy soul, as it is written, "The just soul is the throne of wisdom," (Wis. 7) be the Church where God has his throne. "*And in the middle of the seat and round about the seat four beasts*," that is, in the midst of the Church are the four evangelists, "*full of eyes before and behind*," that is, inside and out, the eyes are the commandments of God, in front and behind, that is to say, they look at both the past and the future.

(Rev. 4:7) The first lion-like animal represents the strength of the Church. The ox is the symbol of the passion of Christ. The third animal, which has the face of a man, shows the humility of the Church, which does not allow itself to be carried away by any of the gratified insinuation of pride, although it is in possession of the adoption of children. The fourth animal represents the Church. "*Like to an eagle*," that is to say he freely takes his flight suspended on two wings which are the two Testaments, or raised on the two commandments which direct his battle in the air. When the Evangelist St. John had seen the mysteries of these four creatures fulfilled in Jesus Christ, that is to say, he had seen him be born like a man, suffer like an ox, reign as the lion, he also saw him return to heaven like the eagle.

(Rev. 4:8) "*And the four beasts, every one of them had six wings*." These creatures are figurative of the twenty-four elders, because six wings in each of the four creatures are in any twenty-four wings. Indeed, it is around the throne where Saint John says that he had seen the elders, that he sees these four creatures. Besides, how can an animal that has six wings look like the eagle that has only two? In these four animals, which have twenty-four wings in all, we must see the twenty-four elders who are in the Church, whom he compared to an eagle. In another sense, these six wings are testimonies of the Old Testament. For just as an animal cannot fly unless it has wings, so the preaching of the New Testament cannot reconcile the faith, if the testimonies of the Old Testament that have announced it come to raise it above the earth and help it to take flight. Is it not true that an event clearly predicted in advance and whose achievement is certain, makes the faith firm and unshakeable? And indeed, if the predictions of the prophets had not received their fulfillment in Jesus Christ, the preaching of the Apostles would be without any fruit. The Catholic Church is therefore in possession of both the predictions made long ago and the facts that have accomplished them. It is therefore right that one of these animals takes flight above the earth and rises to the heavens. "*And these animals had no rest*." It is the Church which has no more rest, that is to say, which never ceases to praise God. By the twenty-four elders we can still hear the books of the Old Testament, the patriarchs and the Apostles; the lightning and thunder coming out of the throne would be the New Testament preaching and promises.

(Rev. 4:10) "*They cast their crowns before the throne*," that is, the saints send back to God all the merit, all the glory of their deeds, just as we see in the Gospel the inhabitants of Jerusalem fling palms and flowers under the feet of the Savior (Matt. 21:8), thus recognizing Him as the sole author of the victories they have won.

(Rev. 4:11) "*Because you have created all things, and for your will they were and have been created*." They existed in God who had them in his mind even before they were created, and He created them so that we can see them, as Moses said to the Church, "Is not he your Father, who made you, who possessed you, and who created you?" (Deut. 32:6) He possessed you in His foresight, He made you in the person of Adam, He created you by bringing you down from Adam.

[HOMILY 4]

Chapter 5

(Rev. 5:1) "*And I saw in the right hand of him that sat upon the throne, a book written within and without*." We must here understand the two Testaments: outside the Old, inside the New which was hidden in the Old. "*It was*," says St. John, "*sealed with seven seals*," that is to say, that it was as obscure by the multitude of mysteries, and that it remained sealed until the passion and resurrection of Christ. The testamentary name is given only to the act of those who are about to die, and this testament remains sealed until the testator's hand, to be opened only after his death; this is how all mysteries are discovered after the death of Jesus Christ.

(Rev. 5:2) "*And I saw a strong Angel, preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof*?" The seals are raised, and the book is then opened, and the true reason is that Jesus Christ opened the book when he undertook the work that the will of his Father imposed upon him, that he was conceived and that he was born, and lifted up the seals when he died for mankind.

(Rev. 5:3) "*And no man was able neither in heaven nor in earth, nor under the earth*," that is to say, neither any angel, nor any of the men, alive or dead.

"*to open the book, nor look on it*," that is, contemplate the splendor of the grace of the New Testament.

(Rev. 5:4) "*And I wept much because no man was found worthy to open the book, nor to see it*." The Church of which John was the figure cried under the weight of sins overwhelmed him, and implored his redemption.

(Rev. 5:5) "*And one of the seniors said to me*." By this elder, we must hear the whole body of the prophets. It is the prophets, in fact, who comforted the Church by announcing the Christ who was to be born from the tribe of Juda and the race of David. For it is he who destroys in us all sin and all that we can have of good comes from him.

(Rev. 5:6) "*And I saw, and behold in the midst of the throne and of the four beasts and in the midst of the seniors, a lamb standing*." The thrones, the creatures, the elders, and the lamb who is as slaughtered, is the Church united to the chief, and who dies for Jesus Christ to live with Jesus Christ. The slaughtered lamb can still be regarded as the figure of those who suffer martyrdom in the Church. "*He had*," says Saint John, "*having seven horns and seven eyes: which are the seven spirits of God, sent into all the earth*." We see clearly here that no one can have the Holy Spirit outside the Church:

(Rev. 5:7) "*And he came, and received the book out of the right hand of him that sat in the throne*." He who sits on the throne is the Father, the Son, and the Holy Spirit. The Lamb therefore receives from the right hand of God, that is, from the Son of God, the work of which the book prescribes fulfillment; following these words of the Savior Himself: "As my Father has sent me, I am sending you" (Jn. 20:21) because it is he who accomplishes in them what he commands them to do.

(Rev. 5:8) "*Each had harps*," that is, instruments of praise, "*and golden vials*." These are the vessels of the Lord's house, in which it was customary to offer him incense, and which by the memory of the prayers of the saints are fairly just.

(Rev. 5:8-9) "*And they sang a new song*," that is, the New Testament; they sang a new song, because they made public profession of the faith. It is indeed a new thing, that the Son of God became man, that he be dead, and that he be

risen, that he ascended into heaven, and that he gave men forgiveness of their sins. The *harp*, that is, the rope stretched over the wood, signifies flesh joined to the passion of Jesus Christ. The *cup* represents the confession and propagation of the new priesthood. The *lifting of the seals* is the revelation of the Old Testament.

(Rev. 5:11) "*And I saw and heard the voice of many angels*." These angels are the men who are also called the children of God.

(Rev. 5:12) And they said, "*The Lamb that was slain, is worthy to receive power, and divinity, and wisdom*, etc." It is not from God in whom are hidden all the treasures of wisdom (Col. 2:3), which St. John says is worthy to receive, but from the man whom he has united and of his body which is the Church or of his martyrs who were put to death for his name, for the Church receives everything in the person of her head, as it is written: "He gave us everything with him." One who receives, is the Lamb who says in the Gospel, "All power has been given to me in heaven and on earth." (Matt. 8:18) He received not as God, but as a man.

(Rev. 5:13) "*And I heard all the creatures*," says Saint John, who said: "*To him who sits on the throne*," that is to say, to the Father, to the Son, "*and to the Lamb*," that is, to the Church united to His Head, "*blessing, honor, and power for ever and ever*." To him honor, glory, and empire, for ever and ever.

[HOMILY 5]

Chapter 6

(Rev. 6:2) St. John says, as you have just heard in the reading of the Divine Scriptures, "*And suddenly I saw a white horse, and he who was on it had a bow, and was given a crown, and he went out as a conqueror*." The white horse is the Church, the one who stands on it is Christ. The prophet Zechariah predicted this Lord's horse with his warlike armor a long time in advance: "The Lord God has visited the house of Israel who is his flock, and he will make it his hobby horse and the instrument of his glory. And out of him will come the one who examines, the one who disposes; it is from him that the bow will come to fight and the warrior to follow the enemies." (Zech. 10:3)

This white horse is the prophet and apostolic figure. In this crowned cavalier who wears a bow, we recognize not only Jesus Christ, but the Holy Spirit. After the Lord ascended to heaven and revealed all the mysteries, He sent the Holy Spirit, whose words as arrows in the mouths of the preachers, were to go to the heart of men and triumph over their unbelief. The crown that he wears on his head are the promises he made by the Holy Spirit.

(Rev. 6:3-4) "*And when he had opened the second seal, I heard the second beast, saying, Come, and see. And there went forth another horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him*." Against the victorious and triumphant Church, comes a red horse, that is to say, a wicked and pernicious people, borrowing from that man who rides him, from the devil, that color of blood, although we also read in Zechariah that the Lord's horse was of the same color, but he owed it to his own blood, while the first was covered with the blood of others. "*He was given a great sword to take peace from the earth*," that is, his own peace, the peace of the world, because for the Church, she has the eternal peace that Jesus Christ left her. Thus, as we have said, the white horse represents the Church, and its rider Jesus Christ or the Holy Spirit. "*The bow he held in his hand*," it is the precepts that have been directed by the whole universe as the sharp arrows of a powerful warrior to destroy sins and stimulate the hearts of the faithful. The *crown on his head* is the promise of eternal life. The *red horse* is the evil people, *the rider* is the devil, and the horse is red because it is covered with the blood of many.

(Rev. 6:4) "*He is given a sharp sword to take peace from the earth*," that is to say that at the instigation of the devil, the wicked will not cease to raise between them disputes and quarrels. The black horse is the rival people who adhere to the plans of the devil.

HOMILY 5

(Rev. 6:5) "*He that sat upon him, had a balance in his hand*," because he is appearing to hold the scale of justice that the wicked deceive men.

HOMILY 6

(Rev. 6:5) When the third seal is opened, Saint John sees a black horse appear, and the one who was mounted on it had a scale in his hand.

A voice is heard saying,
(Rev. 6:6) "*Do not spoil wine or oil*." Wine is the figure of the blood of Jesus Christ, and oil is the symbol of the holy anointing. Wheat or barley is the symbol of the whole Church considered in the great and the small, or if one ventures, in his pastors and in the peoples, **(Rev. 6:8)** and the pale horse, represents the wicked who constantly excite persecutions. These three horses, which appear after the white horse and against him, are one, and their rider is the devil, which is death. These three horses are famine, war, and pestilence, which our Lord has already foretold in his Gospel, which are already taking place, but which will assume much greater proportions at the approach of the day of judgment.

"*He had a balance in his hand*," that is to say, the rule of equality, because it is under the deceptive mask of justice that he made deeper wounds. It is in the midst of the animals, that is to say in the midst of the Church, that the voice says, "*Do no harm*," to show that the spirits of mischief cannot have power over the servants of God, that if God Himself gives them: "*Do not spoil wine or oil*." Oil and wine are the figure of the holy anointing and the blood of the Lord. In wheat and barley one can see the Church considered in the big and the small, or in the pastors and peoples.
(Rev. 6:7) "*Do not spoil*," it is the voice that is heard in the midst of the four animals and which says to him who was going to unload the whirls on the earth: "*Do not spoil the wine or the oil*." The wine and the oil represent all who are righteous, and whom neither the devil nor the wicked can reach, unless God permits it to test them. "*Do not spoil wine or oil*." The Lord forbids to strike any part of His spiritual ground until all His chosen ones are marked.
(Rev. 6:7-8) "*When the fourth seal was opened, a pale horse appeared, and he who was mounted on it was called death, and hell followed him; and power was given him over the four parts of the earth, to kill men by the sword, by famine, by death, and by wild beasts*." These three horses that came out after the white horse and against him, make it one so to speak and have one and the same rider, the demon who is death. Saint John teaches us at the sixth seal that

this rider is the demon and his companions when he shows us horses entering battle in the last fight. These three horses therefore represent the famines, the wars and the plagues, predicted by Our Lord in the Gospel. The white horse is the word of preaching that is heard throughout the universe. The red horse and the rider are the symbol of the wars that must take place, and which already break out when one nation fights against another nation. The pale horse and his rider depict a great plague and the mortality which follows it. "*And hell followed him*," to swallow up the multitude of victims.

(Rev. 6:9) The souls of those who have suffered death and whom they see under the altar of God, are the martyrs.

(Rev. 6:9) "*And when he had opened the fifth seal, I saw under the altar of God the souls of those who had suffered death*." The altar of God is the Church under whose eyes the martyrs shed their blood. Although the souls of the saints are in paradise, yet as the blood of the saints is poured out on the earth, Saint John hears them crying under the altar, as in this other circumstance: "The blood of your brother cries to me from the Earth. (Gen. 4:10)

(Rev. 6:12) "*And there was a great earthquake*," this is the last persecution.

(Rev. 6:12) "*And when he had opened the sixth seal, he suddenly found a great earthquake*," that is, to say the last persecution. "*And the sun became black as a sack of horsehair, and the whole moon became like blood, and the stars of heaven fell on the earth*." The stars as the sun and the moon are the figure of the Church, but the whole thing is put here for the part. For it is not the whole Church, but only the wicked in

the Church, who fall from heaven. St. John uses the phrase "whole," because the last persecution will spread to all the earth, so those who are righteous will remain in the Church as in heaven, while the miser, the unjust, and the adulterers, will go in concert sacrificing to the devil, and those who claim to be only Christians in words, will fall from the heaven which is the Church, like the stars:

(Rev. 6:13) "*The sun went black, the whole moon became like blood, and the stars fell from the sky*." The sun, the moon and the stars are the Church spread throughout the universe. It falls but not all, everything must be understood here of the event. In all persecution the good persevere and the wicked fall from the sky, that is to say from the Church. "*As the fig tree casts its green figs when it is shaken by an agitation*." Thus the wicked fall from the church when agitated by some tribulation.

(Rev. 6:13) "*As when the fig tree being waved by a great wind lets its green figs fall*." This agitated tree figures the Church, the great wind, the persecution, the green figures, the wicked that must be shaken, and come out of the Church.

(Rev. 6:14) "*The heaven that recedes like a book that is rolled*" is the Church which is separated from the wicked and like a scrolled book on itself, contains in itself the divine mysteries of which it has the knowledge.

(Rev. 6:14) "*and the heaven retreated like a book that we roll*." The sky in this place is the figure of the Church, who withdraws from the wicked and encloses in herself the mysteries of which she alone has knowledge, as a book rolled that fishermen neither want nor can understand. "*And all the mountains and the islands were shaken from their place*." The mountains and the islands signify the same thing as the sky, that is to say that the Church in the last persecution was entirely shaken from its place either in the good ones who flee the persecution,

or the bad ones who give up faith. We can, moreover, hear these words in the same sense, because the good are shaken from their place by fleeing, that is, by losing what they had, as God threatens them with these words, “remove your candlestick from its place.” (Rev. 2:5)

(Rev. 6:15) "*And the kings of the earth fled and hid themselves in the caves of the earth*," that is, the whole world will seek refuge in the church near the good men and the saints, that under the protection of this shield he may attain eternal life, with the grace of our Lord Jesus Christ, who lives and reigns for ever and ever.

(Rev. 6:15) "*And the kings of the earth and the rulers*." Kings are the men who have the power to share; for all dignity and condition will be converted to Jesus Christ. For the rest, all the kings who will then exist except the one persecuting king, will hide themselves in the caves and in the rocks of the mountains. In the present life, all seek refuge in the faith of the Church, and a hidden retreat in the secret mystery of the Scriptures.

(Rev. 6:16) "*And they said unto the mountains, Fall on us, that is, cover us, and hide us*," so that the old man may not appear in the sight of God. In another sense: He who thinks of the future judgment, turns to the mountains, that is to the Church, so that his sins are covered by penance during this life, and that he is not a victim of the torments of eternity.

[Homily 6]

Chapter 7

(Rev. 7:2) "And I saw another angel ascending on the east side.” This angel is still the Catholic Church; he rises from the east, that is, from the passion and resurrection of the Lord, to cry out to the four angels of the earth.

(Rev. 7:2b-3) "*And he cried with a loud voice to the four angels who had received the power to strike with wounds the earth and the sea*." "*Do not strike the earth or the sea*." The one that equals the red horse take the sword in general or against those to whom it takes away life or against those to whom it persuades to dispute until death for temporal interests. "*until we have marked on the forehead the servants of our God*." The angel here designates the Church, and he says to the wicked, that is to say, to those whose office was to injure.

(Rev. 7:4) "*And I heard that the number of those who were numbered was one hundred and forty-four thousand of all the tribes of the children of Israel*." These one hundred and forty-four thousand is the whole Church.

(Rev. 7:4) As for these *one hundred and forty-four thousand who are marked*, they represent the whole Church.

(Rev. 7:9) "*Then I saw a great multitude that no one could count of any nation, any tribe, any people, nor any language*." He does not say: I next saw another people, but, I saw the people, that is to say the same as he had seen in the mysterious number of one hundred and forty-four thousand; he sees it composed of an innumerable multitude of every tribe, of all people, and of all tongues, because all the nations are grafted on the root by embracing the faith. Our Lord in the Gospel, under the figure of the twelve tribes of Israel, represents to us the whole Church composed of both Jews and Gentiles; Saying to his apostles, "You will sit on twelve thrones to judge the twelve tribes of Israel." (Matt. 19:28)

(Rev. 7:9) This *multitude of peoples*, whom he sees later and whom no one can count, is also the figure of the Church. They are clad in white robes, symbols of the gifts of the Holy Spirit; the angels who stand before the throne is still the Church, since it is the only thing he has undertaken to describe.

(Rev. 7:11) "*They were dressed in white robes*." These white robes are the gift of the Holy Spirit. "*And all the angels stood around the throne*." These angels are the Church, since

she is the sole object of this description.

(Rev. 7:13) "*And one of the elders saying to me, Who are these who are clothed in white robes*?" That of the elders, who speaks, indicates the interest of the priests, which is to teach the Church, that is to say, to the people, in the Church, what is the reward reserved for the labors of the saints.

(Rev. 7:13) The elder who speaks to him, says to him, "*Who are these and where do they come from*?" And depicts the office of priests who teach the people in the Church. He says,

(Rev. 7:14) "*These are they*," he said, "*who came here after having passed through the great tribulation, and who washed and bleached their robes in the blood of the Lamb*." So it is not the martyrs alone, as some think, but all the people of which the Church is composed; for he does not say that they have washed their robes in their blood, but in the blood of the Lamb, that is, in the grace of God through Jesus Christ our Lord, as it is written: "And the blood of Jesus Christ cleanses us." (1 Jn. 1:7)

(Rev. 7:14) "*They have washed their robes*," and he hears it from all over the Church, not just martyrs. In fact, he does not say that they washed them in their blood; but:

(Rev. 7:15) "*And whoever sits on the throne lives on them*." For they are the throne themselves, and God dwells on them in the ages, that is, in the Church.

(Rev. 7:15) "*In the blood of the Lamb*," what is accomplished by the Sacrament of Baptism. "*And he who sits on the throne dwells on them*," that is to say, they are the throne upon which God dwells.

(Rev. 7:16) "*And the sun and no other heat will bother them more*." As Isaiah says of the Church: "He will be his shelter against the heat of the sun." (Isa. 25:4)

(Rev. 7:16) "*And the sun and no other heat will trouble them no more, and he will lead them to fountains of living waters*." In the course of the present life, these promises are fulfilled spiritually for the Church, when the grace of God covers her with such a striking protection that the persecutions of the world exercise her rather than they do not slaughter it.

(Rev. 7:17) "*And he will lead them to the fountains of living waters*." In the present life, the Church sees all these things accomplished, when by the remission of sins we are resurrected to a new life, and that stripped of the

sad past life and the works of the old man, we revere Jesus Christ in baptism, and we are filled with the joy of the Holy Spirit.

Chapter 8

(Rev. 8:1) "*And when the Lamb had opened the seventh seal, he silenced himself in heaven*," that is, in the Church, "*about half an hour*." This half-hour shows the beginning of eternal life.

(Rev. 8:1) *the half-hour silence in heaven*, that is, in the Church, signifies the beginning of eternal rest, the seven angels who sound the trumpet, represent the Church, and the trumpets, the preaching of the Church. The other angel standing before the altar is Jesus Christ our Lord Himself.

(Rev. 8:2) "*And I saw the seven angels standing before the face of God*." These seven angels represent the Church. "*And they were given seven trumpets*," that is to say, the preaching in all its perfection, as it is written: "Make your voice sound like the trumpet's trumpets." (Isa. 58:1).

(Rev. 8:3) "*And another angel came and stood before the altar*." This other angel of whom he speaks has not come after others, for it is our Lord Jesus Christ Himself. "*Having a golden censer*," one is the holy body of the Savior, our Lord himself became the censer from which went out to ascend to God the sweet smell, and that is how he became the propitiation of the world by offering himself as a victim of pleasant smell (Eph. 5:2)

(Rev. 8:3) "*He has a golden censer*," that is, his holy body by which God the Father received the incense of passion as a fragrance of pleasant smell.

(Rev. 8:5) "*And the angel took the censer, and filled it with the fire of the altar*." Jesus Christ took his body, that is, the Church, and to fulfill the will of his Father, he filled it with the

(Rev. 8:5) "*And he fills himself with voices, lightning, and thunder*." These are the spiritual preachings of the Church.

fire of the Holy Spirit. "*And he takes away thunder, and voices, and lightning, and a great earthquake*." These are the spiritual preachings of the Church and the miracles she writes.

(Rev. 8:6) "*And the seven angels who had the seven trumpets prepared themselves to sound it*,", that is, the Church prepared for the preaching.

(Rev. 8:6) The seven angels who were preparing to sound the trumpet, is the Church in which ecclesiastical preaching against all the sins and crimes of the earth echoes throughout the universe.

(Rev. 8:7) "*And the first angel sounded the trumpet, and a hail and a fire were mixed with blood*,", that is to say, the wrath of God burst forth and caused the death of many. "*And this plague fell on the earth, and the third part of the earth and the trees was burned, and the fire consumed all the green grass*." Trees and grass have the same meaning here as men. By the green grass one must hear the flesh yielding to the material inspirations of blood and voluptuousness, according to these words: "All flesh is like the grass of the field." (Isa. 40:6)

(Rev. 8:7) This *third part of the earth that is burned* when the first angel rings the trumpet, represents the superb men and slaves of the pleasures of the flesh and that God by a just judgment allows to consume by the fires of lust and lust.

(Rev. 8:8) "*And the second angel sounded the trumpet, and it appeared like a great mountain all on fire, which was thrown into the sea, and the third of the sea was turned to blood*." This mountain of fire is the devil, and the third part of the sea means the same as the third part of the earth or trees.

(Rev. 8:8) *The second angel rings the trumpet, and a great mountain all on fire is thrown into the sea*. This mountain is the devil, the sea is the world.

(Rev. 8:9) Those creatures that had life are the ungodly, they are alive in the life of the flesh, but they are dead to the spiritual life. "*And the third part of the ships perishes*." Heretics

(Rev. 8:9) The *third part of the sea*, as I have already said, depicts sinners and the ungodly.

corrupt and destroy by their doctrine those who listen to them.

(Rev. 8:10) "*And the third angel sounded the trumpet, and a great star burning like a torch, fell from heaven upon earth*." It is the beautiful and the impious who fall from the heights of the Church. Saint John says that it is a great star, because it depicts eminent men by their power or wealth.

(Rev. 8:10) When the *third angel sounded the trumpet, a great star fell from the sky*, it is the great ones of the earth who, by their bad morals and their works of iniquity, fall from the Church as from heaven.

(Rev. 8:11) "*And this star was called Wormwood, and the third part of the waters was changed into wormwood*." The third part of the men became like the star that fell on it. "*And many men died for drinking from these waters, because they had become bitter*." Men will find death in these waters, which is what is clearly verified in those who are rebaptized.

(Rev. 8:11) "*A great number of men*," says St. John, "*died for drinking from these waters, because they had become bitter*," which can be understood as those who are rebaptized.

(Rev. 8:11) "*And the fourth angel sounded. trumpet, and the sun, the moon, and the stars were struck with darkness in their third part*." The sun, the moon and the stars is the Church whose third part was struck, and this third part represents all the wicked. This third part was struck, that is to say delivered to its iniquities and its criminal pleasures, so that the ever-increasing multitude of its sins made it known in its time.

(Rev. 8:12) "*The fourth angel rings the trumpet, and the sun, the moon, and the stars are darkened in their third part*." This is a figure of the Church in which every day the wicked and the hypocritical give in to the instigations of the devil are struck in their soul by the wounds of their sins.

(Rev. 8:13) "*And I saw and uttered the voice of an eagle flying in the midst of heaven, saying, Woe, woe, woe to the inhabitants of the earth*." This eagle is the Church that flies through the midst of heaven, that is to say in the immensity of the space it occupies, and announces aloud the

(Rev. 8:13) This *eagle flying in the midst of heaven, crying, "Woe, woe, misfortune*," it is the Church which flies by the midst of itself, and by its constant preaching announces the fires of the last times. Indeed, when the priest in the Church of God announces the day of judgment, it is

flames of the last times. announces the day of judgment, it is the eagle flying in the middle of the sky, as we have said above, that other angel whom St. John saw ascending on the east side is the Church who ascends on the side where the sun rises, that is to say, from the passion or resurrection of the Savior, the angel cries, (Rev. 6:6) "Do not spoil wine or oil," what the Church does not stop shouting every day to the wicked by the sermons. "Do not spoil wine or oil." Wine and oil represent all the righteous who are in the Church, and to whom no one can harm unless God permits them to experience them.

the eagle flying in the middle of the sky. May divine mercy grant us to all, to priests who continually apply the mysteries of preaching, and to the faithful who hasten to faithfully fulfill what is announced to them, to reach together eternal rewards, by the grace of God. Our Lord Jesus Christ, who lives, etc.

[Homily 7]

Chapter 9

(Rev. 9:1) You have just heard, my dear brothers, in the reading of the Apocalypse, that when *the fifth angel sounded the trumpet, a star fell from heaven*. This star shows the multitude of those whom their sins entail in great falls. "*And the key of the pit of the bottomless pit was given to him*." The star, the abyss, the pit represent men. The *star falling from the sky* is the sinful people who fall from the Church. "*And he received the key of the pit of the abyss*," that is to say, the power of his heart, to open her heart

(Rev. 9:1) "*They give him the key of the abyss*," that is to say, that the people receive the free disposition of their heart, that they may open it to the devil, that he may do evil without any shame.

and leave all power to the devil to do his will.

(Rev. 9:2) "*And he opened the well of the bottomless pit*," that is, the people discovered their heart without any fear or any shame of sin. "*And there arose from the well*," that is, from the midst of the people, a smoke that covered and darkened the Church, as St. John adds: "*And the sun and the air were darkened with the smoke from this well*." The sun is darkened, but does not fall. For the sins of the wicked and the proud, which multiply all over the face of the earth, darken the sun, that is, the Church, and sometimes darken even the saints and the righteous, for the number of wicked is so great that sometimes we can scarcely distinguish the good among them.

(Rev. 9:3) "*This smoke*," he says, "*was like the smoke of a great furnace*." And from the smoke of the well there came forth locusts that answered on the earth, and the same power that the scorpions of the earth gave them, that is to say the power to hurt with a deadly venom. And it was commanded them not to hurt the grass of the earth, nor the trees, but only men.

(Rev. 9:4-5) "*And they were given the power not to kill them*." The Church is divided into two parts, the good and the bad; some are struck to be brought back to good, the others are abandoned to their shameful pleasures. The good are given up to humiliation to know the righteousness of God, and to

(Rev. 9:2) "*The smoke rises from the abyss*," that is to say the people delivered to evil, and it darkens the sun and the moon; *the sun is darkened*, but it does not fall from the sky. This is what happens when the sins of the wicked and the proud seem to obscure the sun; when, through the many tribulations they provoke, they spread darkness even to the souls of the saints and the just. But they cannot extinguish their light, because the righteous refuse to consent to their designs of iniquity.

(Rev. 9:3) "*From the well come locusts that have been given the power to harm men, but they are not given the power to kill them*," that is, the Church is divided into two parts, the good ones and the bad. God strikes some to bring them back to good, he abandons the other mournful shameful voluptuousness.

remember the duty of penance, as it is written, "It is to your advantage that you have humbled me, so that I may learn orders full of justice." (Ps. 118:71) "*And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he strikes a man*," which happens when the devil spreads his poisons by the vices and sins of men.

(Rev. 9:6) "*And men will seek death*." Death here is rest. They will therefore seek death, but the death of their evils, that is to say, tribulations, in order to find rest in the cessation of the evils which torment them.

(Rev. 9:7) "*These locusts had on their heads like crowns that looked like gold*." In St. John's earlier description of the Church, we saw the twenty-four elders wearing crowns of gold, but these locusts bearing crowns which appear of gold are the heresies which seek to imitate the Church.

(Rev. 9:8) "*And they had hair like a woman's hair*." This woman's hair is not only the emblem of feminine sex, but it still shows both sexes.

(Rev. 9:10) "*And their tails were like those of the scorpions, and there were stings*." The tails of the heretics are their leaders according to this saying of Isaiah: "The prophet who teaches lies is the tail." (Isa. 9:15) It is therefore the false prophets who execute the cruel designs of kings.

(Rev. 9:11-12) "*And they had as* **(Rev. 9:5)** "*And their torments as the torments of a scorpion when he strikes a man*." This is what happens when the devil uses vices and sins to infect poison-like scorpions with men who are slaves of sensual pleasures.

(Rev. 9:7) "*And they had on their heads like crowns that appeared gold*." The twenty-four elders who represent the Church had gold crowns, they have crowns that appear as gold, these are the heresies which are a counterfeit of the Church.

(Rev. 9:8) "*These locusts had female hair*." These hairs are not only the emblem of a feminine sex, but they still picture both sexes. Their tails, similar to those of the scorpions, depict the chiefs or princes of the heretics, as it is written: "The prophet who teaches lies is the tail." (Isa. 9:15)

(Rev. 9:11) "*And their king was the angel of the bottomless pit*," that is to say, the devil, the abyss is the people of the wicked, over whom

king the angel of the abyss." This is to say, the devil or the king of this world. The abyss is the people. He is called in Hebrew Abaddon, and in Greek Apollyon, that is to say in Latin the exterminator. *This first misfortune having passed, here are two more that follow*.

(Rev. 9:13) "*And the sixth angel sounded trumpet*." Here begins the last sermon.

(Rev. 9:13-14) "*And I heard one of the angels who were in the four corners of the golden altar that is before God, saying to the sixth angel who had the trumpet, Untie the four angels that are bound on the great river Euphrates*." The altar which is before God is the symbol of the Church, who in the time of the last persecution dares to despise the words or orders of the most cruel king, and to separate from those who obey his commands. "*Untie the four angels who are bound on the great river Euphrates*." The river of the Euphrates is the people of sinners, in whose midst Satan and his own will are bound. The Euphrates is a river of Babylon. This is how we see Jeremiah throwing a book into the Euphrates in the midst of Babylon. (Jer. 51:63) "*And these four angels were loosed*," that is to say, the persecution began.

(Rev. 9:15) "*Who were ready for the time, the day, the month, and the year when they were to kill the third part of men*." These are the four periods of the space of three years and part of the time.

the devil exerts his dominion.

(Rev. 9:13) *The altar before God* is the symbol of the Church, who, as a purified gold, will dare in the time of the last persecution to despise the orders of the most cruel king and to separate from those who submit to his orders.

(Rev. 9:14) The Euphrates River on which are bound the four angels represent the people of sinners in which Satan and his own will are bound together, the Euphrates is a Babylonian river that means confusion, so all those who do works of commiseration belong to this river.

(Rev. 9:16) "*And the number of this army was two myriads of myriads, for I heard the number of them*." But he doesn't say how many were myriads. "*Where they were to kill the third part of men*." This is the third part of the proud from which the Church descends.

(Rev. 9:17) "*And I saw also the horses in the vision, and those who were mounted on them had breastplates of fire, hyacinth and sulfur*." Horses are men, and those who ride them are spirits of malice, armed with fire, smoke, and sulfur. "*And the heads of the horses were like lions' heads*," to exert their fury in the persecution. "*And out of their mouth came fire, and smoke, and sulfur*," that is, blasphemies against God.

(Rev. 9:19) "*Their tails are like those of serpents*." We have said that the tails here represent the chiefs, and the heads, the princes of this world, these are the instruments of the hatred of the devil, and he cannot exercise it without these instruments, because it does evil or by sacrilegious kings who give unjust orders, or by sacrilegious priests who teach false doctrine.

(Rev. 9:17) He saw horses afterwards, and those who were mounted on them had cuirasses like fire, hyacinth, and brimstone, horses are proud men, and those who mount them the devil and his angels. "*The heads of the horses were like lion's heads*," symbol of the violent persecution of the wicked. "*And out of their mouth came fire, and smoke, and sulfur*," that is, blasphemies against God.

(Rev. 9:19) Their *tails*, similar as it has been said, to the *tails of serpents*, are the princes and chiefs of the heretics whose demons use to appease his hatred against men; for he does evil or by sacrilegious kings who give unjust orders, or by sacrilegious priests who teach false doctrine.

Chapter 10

(Rev. 10:1) "*And I saw*," continues St. John, "*another strong and powerful angel descended from heaven, clothed with a cloud, and*

(Rev. 10:1) The *angel* whom St. John sees *clothed in a cloud*, is our Lord and Savior clothed in a cloud, that is to say, of the Church. The

having an iris, that is to say, a rainbow on his head, and his face was like the sun." This angel, clothed in a cloud, is the Lord clothed with the Church. The saints are compared with the clouds in the prophet: "What are these that fly like clouds?" (Isa. 60:8) In this angel wearing a spiritual cloud, then recognize Jesus Christ clothed in his sacred body. "*And he had a rainbow on his head*," that is to say, the judgment that is made and must be made, or the persevering promise. It is the Church he describes in the person of the Savior when he says, "*And his face was like the sun*," as a result of his resurrection. Indeed, he appeared as the sun when he rose again from the dead. "*And his feet were like pillars of fire*." These feet are the apostles who serve to spread his doctrine throughout the universe, or rather, as the foot is the last part of the body, he means the Church after the fire of the last persecution, that is to say, the splendor of the saints, such as it is to burst forth one day.

saints are compared to clouds in this passage from Isaiah: "What are these that fly like clouds?" (Isa. 60:8)"*His face was like the sun*" because of the resurrection of the Lord. Indeed, he appeared as the sun, when he rose from the dead. *His feet, which are like pillars of fire*, are the apostles, through whom his preaching has spread throughout the universe.

(Rev. 10:2) "*And he put his right foot on the sea and his left foot on the ground*," that is to say that his preaching was to extend beyond the sea and in the whole world.

(Rev. 10:2) *This angel puts his right foot on the sea*, that is to say that the preaching was to extend beyond the sea and in the whole world.

(Rev. 10:3) "*And he cried with a loud voice like a roaring lion*," that is, his preaching was full of extraordinary strength. "*And after he cried out, seven thunders burst forth their voices*," which are the seven trumpets.

(Rev. 10:3) "*He shouts with a loud voice like a roaring lion*," that is, his preaching was full of extraordinary strength.

(Rev. 10:4) "*And I heard a voice*

from heaven saying to me, Seal the words of the seven thunders, and write them not," because of those who should not know them, and so that the words of God are not found in the eyes of all the ungodly. A voice said to John, "Do not seal the words of the prophecy of this book," (Rev. 22:10), and then show which ones he had ordained or to mark or not to mark. "Whosoever," he says, "perseveres in injustice, continue to do evil, and he who is unclean be defiled even more" (Rev. 22:11), that is to say, I speak to them one day. This is the language of figure, so that he who is righteous may do more perfect works of righteousness, and he who is holy also rises to greater sanctity, which Our Lord would have taught us when he said, "Blessed are your because they see, and your ears because they hear." For them the words of the book are not sealed, but they are for the wicked.

(Rev. 10:6-7) "*And the angel swore that there would be no more time, but at the day when the seventh angel would make his voice heard and sound the trumpet*." The seventh trumpet is the end of persecution and the coming of the Lord. This is why the Apostle says that the resurrection will take place when the sound of the last trumpet is heard. As it was said above, the fifth angel having sounded the trumpet, a star falls again from the sky. This star is also a meeting of several stars falling from heaven, that is to say, from the Church, and

(Rev. 10:4) A voice said to John, "*Seal the words of the seven thunders*," to prevent them from coming to the knowledge of those who are said in the gospel: "Do not give the holy things to dogs," (Matt. 7:6) that is to say, the word of God is not discovered indifferently to all the ungodly. In another place, on the contrary, he says because of his servants, "Do not seal the words of the prophecy of this book." (Revelation 22:10) And then he shows what he has ordered to mark or not to mark. "Whosoever," he says, "perseveres in injustice, continue to commit evil, and he who is unclean, defile himself still more." (Rev. 22:11) These are those for whom the word of God is sealed, that is to say, I speak to them a written language, that the righteous may do more perfect works of righteousness, and that he who is holy also rises to a more eminent holiness. These are the ones for which this book is not sealed. Let us pray that the Lord will deign to fulfill in us this grace in his goodness, he who lives and reigns with the Father and the Holy Spirit. Amen.

it signifies the people of the proud and the ungodly.

[Homily 8]

(Rev. 10:8) The voice that is heard from heaven is the commandment of God that touches the heart of the Church, and commands him to listen to this voice, because the Church at. the opening of the book preached future peace.

(Rev. 10:9) "*And I went to find the angel to give me the book*." In the person of John, it is the Church who makes this request, in the desire that it has to be taught in perfection. "*And he said unto me, Take this book and devour it*," that is, open it in your bowels, and write it on the breadth of your heart. "*And it will cause you bitterness in your belly, but in your mouth it will be sweet as honey*," that is to say, when you understand it, the sweetness of the divine word will be full of charm to you, but you will feel its bitterness when you begin to preach and do what you understand, as it is written, "To be faithful to the words of your mouth, I followed difficult paths." (Ps. 16:4) In another sense: "It will be sweet as honey, and it will cause you bitterness in the belly." The mouth here is the symbol of the good and the spiritual Christians, and the belly signifies carnal men and delivered to the pleasures of the senses. That is why the preaching of the word of God is sweet to spiritual men, but to carnal men, who in the words of the Apostle make their God of their womb (Philip. 3:19), it seems bitter and tough.

Chapter 11

(Rev. 11:1) "*And there was given me a reed like unto a rod: and it was said to me: Rise up, and measure the temple of God, and the altar and them that adore therein*." These words, "Rise up," are an invitation to the Church, for John was not seated when he heard these words, and he was commanded to count the Church and prepare it for the last events as well as the faithful who are within it. But as all those who are seen do not fulfill this duty of adoration, he adds:

(Rev. 11:2) "*For the court outside the temple, leave it alone and do not measure it*." Those who form the court of the Church are those who appear to be in the Church and who are outside, such as heretics, or Catholics whose lives are evil. "*Because it was abandoned to the Gentiles, and they will tread on the holy city for forty-two months*." It will be trampled underfoot, both by those who are excluded and by those who are admitted.

(Rev. 11:3) "*And I will ordain to my two witnesses*," that is to say, to the two Testaments, "*And they shall prophesy for one thousand two hundred and sixty days*." He fixes the time of the last persecution, and of the peace that is to follow it, and all the time that must flow from the passion of the Lord, because these two times have the same number of days, as we will say in his place: "*They shall be clothed in sackcloth*," that is, with hair-cloths, they are established for the confession of sins, and it is to express the feeling of humility which animates them, that he represents them clothed with sackcloth.

(Rev. 11:4) He then explains these two witnesses, saying: "*These are the two olive trees and the two candlesticks set before the Lord of the earth*." These are the ones who are and not who will be laid. These two candlesticks are the Church, but these candlesticks are two in number, because of the two Testaments. Just as he gave the four angels as a figure of the Church, though they are seven according to the number of angels on earth; thus the whole Church is represented by the seven candlesticks, which the sacred author designates only one or more. Thus Zechariah saw a single candlestick with seven branches, and the two olives express the oil in the candlestick, that is, in the Church. (Zech. 4:2) In the same way, the seven eyes represent the seven gifts of the Holy Spirit who are in the Church and who consider the whole earth.

(Rev. 11:5) "*And if any man will hurt them, there shall come out of their mouth a fire that will devour their enemies*," that is, if anyone harms or wants to harm the Church, the prayer that will come out of his mouth, he will be devoured by a divine fire or in the present life to bring him back to good, or in the future life for his eternal damnation.

(Rev. 11:6) "T*hey have the power to close the sky, so that there will be no rain during the time that they will prophesy*." "They have," he said, and no they will, words that express it is the present time. Now, the sky is closed

spiritually so that there is no rain, that is to say that by a secret, but just judgment of God, the blessing does not descend from the Church on a sterile land.

(Rev. 11:7) "*And after they have finished to bear witness, the beast that ascended from the bottomless pit will make war on them*." He openly demonstrates that all these things will be accomplished before the last persecution when he says, "After they have finished to bear witness," that is to say, that which they never cease to the manifestation of Jesus Christ. "*And he will overcome them, and he will kill them*." He will overcome those who succumb, he will kill those who die by bearing witness to God.

(Rev. 11:8) "*And their bodies will remain in the streets of the great city*." He speaks only of one body although there are two; sometimes it expressly mentions the two bodies, to consecrate the number of the two Testaments, and at the same time to express the unity of the Church. "*In the streets of the great city*," that is, in the midst of the Church.

(Rev. 11:9) "*And men of different tribes, peoples, languages, and nations will see their bodies for three days, and half*," that is to say, for three years and six months. He mixes together the present and the future, as the Lord Himself in these words: "and there will come a time when every man who will put you to death will believe to be of service to God." (Jn. 16:2) This time has come now, and he will come. "*And they will not allow them to be put in the tomb*." Their desire is the expression of their hostile dispositions, but nevertheless they cannot make that the Church is erased from the memory of men. This is how our Lord says: "You do not enter, and you do not let others in," (Matt. 23:13) though many have entered despite their best efforts. It is in this way that they will not allow them to be placed in the tomb.

(Rev. 11:10) "*And the inhabitants of the earth will rejoice to see them in this state, and they will make feasts, and they will send gifts to one another*." This is what has always been done, from now on they send each other gifts, and in the last days, they will indulge in the joy of the feasts. "*Because these two prophets have greatly tormented those who dwelt on the earth*," by the plagues which the contempt of the covenants of God has brought upon the human race, besides, the sight alone of the just is unbearable to sinners, as they themselves say in the book of Wisdom: "It is odious to us to see." (Wis.

11:15) So they will rejoice over all the earth, as having nothing to bear with impatience, after they destroyed and killed the righteous and took their inheritance.

(Rev. 11:11) "*And three and a half days later, God poured out the spirit of life into them*." We have already explained what these days mean, so far the angel has predicted future events, and now presents them as fulfilled.

(Rev. 11:12) "*And they rose up on their feet, and those who saw them were seized with great fear. And I heard a loud voice from heaven saying to them, Go up here. And they went up to heaven in a cloud*." This is what the Apostle Himself predicts in these terms: "We will be caught up in the clouds to meet Christ Jesus." (1 Thess. 4:16) Before the advent of Jesus Christ, no one had obtained this privilege, as St. Paul attests: "Jesus Christ first, then those who are of Jesus Christ, and who believed, at his coming." (1 Cor. 15:27) One cannot, therefore, admit the opinion of certain interpreters who think that these two witnesses are alive and that they ascended to heaven in the clouds before the advent of Jesus Christ. But how could the inhabitants of the earth rejoice at the death of these two witnesses, who were put to death in one city, and send each other presents during the short space of three days? For before having been able to rejoice in their death, their resurrection will plunge them into sadness. Or what joy will prevail in their public feasts, when the corpses will poison these feasts with the foul smell of three-day deaths? May the Lord deign to deliver us from this danger. Amen.

[Homily 9]

(Rev. 11:13) We have just heard, my brethren, in the reading which has been made to you, these words: "*And at this same hour there was made a great earthquake*." This tremor signifies the persecution which the devil is wont to exercise by means of the wicked. "*And the tenth part of the city fell, and seven thousand men perished in this earthquake*." The numbers ten and seven are perfect numbers, if we think otherwise it must be understood that here the part is set for the whole. In fact, there are two kinds of edifices in the Church: one is built on stone, the other on sand; it is the one built on the sand that we see crumbling here. "*And the rest were afraid, and glorified the God of heaven*." Those who gave glory are those who were built on the stone, and could not crumble like those who were built on the throne. St. John says: "They were

afraid," because the just witness of the sinner's death brings a new ardor in the observance of the commandments as the Psalmist says: "And he will wash his hands in the blood of the sinner." (Ps. 57:11)

(Rev. 11:19) "*And the temple of God was opened in heaven*," that is to say, the mysteries of the incarnation of Christ were discovered in the Church. "A*nd the ark of his testament was seen in his temple*," these are the miracles of preaching, of the dazzling splendor and of the struggles of the Church.

Chapter 12

(Rev. 12:1) " *And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet*." It is the Church which he sees here, having under her feet a part of herself, that is, hypocrites and bad Christians. "*And on her head a crown of twelve stars*." One can see in these twelve stars, the Twelve Apostles. This woman clothed with the sun is the symbol of the resurrection, according to these words of the Gospel: "Then the righteous will shine as the sun in the kingdom of their Father. (Matt. 13:43)

(Rev. 12:2) "*She was travailing and felt the anguish of childbirth*." The Church does not stop giving birth every day, in prosperity as well as in hardship.

(Rev. 12:3) There is also a "*great red dragon*," the devil who seeks to devour the child of the Church, and has *seven heads and ten horns*. The heads are the kings and the horns the kingdoms. These seven heads represent all the kings, and the ten horns all the kingdoms of the world.

(Rev. 12:4) "*And his tail drew the third part of the stars of heaven, and cast them to the earth*." The tail depicts the prophets of iniquity, that is to say the heretics, who, by giving baptism a second time, hasten from heaven to the earth the stars which attach themselves to them; because they are under the feet of the woman. A large number of interpreters think that these are the men whose demons have made his companions by the consent they gave to his evil designs; while many others choose to see here the angels that were once

hurled from heaven with the devil. "*And the dragon stood before the woman which was ready to be delivered: that when she should be delivered, he might devour her son*." The Church always gives birth amidst the torments Jesus Christ in its members, and still the dragon seeking to devour whoever is born.

(Rev. 12:5) "*And the woman bore a male child*," that is to say, Jesus Christ. Then his body, which is the Church, never ceases to give birth to the members of Jesus Christ. He's a male child, because he has to be conqueror of the devil.

(Rev. 12:6) "*And the woman fled into the desert*." It is with reason that by this desert we mean this world, where Jesus Christ governs and leads the Church to graze, until the end of the centuries, desert where the Church itself, with the help of Jesus Christ crowd at the feet, and crushes like the scorpions and vipers the proud, the impious and all the power of Satan.

(Rev. 12:7) "*And there was a great battle in heaven*," that is, in the Church. "*Michael and his angels were fighting against the devil*." Michael here represents Christ, and his angels the saints. "*And the dragon with his angels fought against him*," that is to say the devil and the men who obey his wills. Let us beware of believing, in fact, that the devil pushed audacity to the point of fighting with the angels in heaven, he who on earth did not dare to tempt a single man, Job, before having asked God for permission to test him.

(Rev. 12:8) "*But these did not prevail, and their place was no longer found in heaven*," that is to say in the saints, who as soon as they embraced the faith, no longer receive in themselves the devil they have driven out, and his assistants, as well as the destroyed idols, says Zachariah, can no longer be restored.

(Rev. 12:9) "*And this great dragon, this ancient serpent which is called devil and Satan, was cast down to the earth and his angels were cast with him*." The demon and all the foul spirits were cast out with their leader from the hearts of the saints, and entered into men who have earthly tastes and place all their hope in the earth.

(Rev. 12:10) "A*nd I heard a great voice in heaven saying, Now the salvation of our God*," that is to say, of the Church, is confirmed, "*and his strength and his reign*." He teaches us in what heaven these events will take place, God

never ceased to have the strength, the reign and the power of his Son; but this voice wants to make us understand that the victory of Jesus Christ gave salvation to the Church, and in this view those of whom the Lord said: "Many righteous and prophets have desired to see what you see," (Matt. 13:17) exclaimed: "Now is the salvation of our God strengthened, etc." If, as some believe, this was the voice of angels in the upper heaven, and not of the saints in the Church, they would not say: "The accuser of our brothers," but, our accuser, nor "he accuses," but he accused. Suppose the angels call their brothers the righteous of the earth, it would not be a joy for them if the devil were sent to the earth, because it would be much more unbearable to the saints who would have him with them on earth than if he was still in heaven. For here are the terms in which they curse the earth:

(Rev. 12:12) "*Woe to you, land and sea*," that is, you who are not heaven. "*Because the devil came down to you, full of great anger, knowing that he had little time left*. He says that the devil came down to keep the allegory. In fact, all are in heaven, that is to say in the Church which is rightly called heaven, and it is from there that the devil being cast out of the hearts of the saints, descends into his own that their love of earthly things makes them like the earth. He says that he is cast from heaven, not that the men from whose soul he is chased have already become heaven, for the saints can only become heaven when they have cast out the devil from their hearts. It is therefore not from their first name, but from their second, that they are called here the heaven in which the devil no longer found his place. May the Lord deign to deliver us from this danger by his grace, he who lives, etc.

[Homily 10]

You have just heard, my very brethren, that when the dragon saw that he was driven out from among the saints and cast on the earth, that is to say from heaven in sinners, he pursued the woman who had gave birth to a male child; for the fury of the devil against the saints is all the greater when they have made more effort to drive him out.

(Rev. 12:14) "*And two wings of a great eagle were given to the woman, so that she would fly to the desert instead of her refuge, where she is nourished for a time and time and half a time, out of the presence of the serpent*." By this time one can hear or a year or one hundred years. The two great wings are

the two Testaments that the Church received to escape the devil's pursuits in the desert. This desert is called the place "*of her refuge*," that is to say this world where snakes and scorpions live, because our Lord said to them as in the Gospel: "Behold, I send you and sheep among the wolves," (Matt. 10:16) and the prophet Ezekiel also said: "Son of man, you dwell among the scorpions." (Ezek. 2:6)

(Rev. 12:15) "*And the serpent cast out of his mouth after the woman water as it were a flood*," that is, the violence of the persecutors.

(Rev. 12:16) "*And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*." This land is the holy land, that is, the saints. Whenever, in fact, that the persecutions come down upon the Church, it is the prayers of the saints that she must see stop or moderate their rage. Our Lord Jesus Christ who intercedes for us keeps these persecutions away, when the earth itself sits to the right of the power of God. In another sense, this woman who fled to the desert is the Catholic Church itself, within which, in the last days, the synagogue must embrace the faith under Elijah. The two wings of this great eagle are the two prophets, that is to say Elijah and the one who is to come with him. The water coming out of the dragon's mouth represents the army of the persecutors, and this water absorbed by the earth, the revenge exerted against the persecutors.

(Rev. 12:17) "*And the dragon was angry against the woman: and went to make war with the rest of her seed*," that is, when he saw that he could not continue the persecutions he was indulging in against the Church by means of the idolaters, because they were far away by the mouth of the holy land, that is, by the prayers of the saints, he provoked against it the heresies.

(Rev. 12:18) "*And he stood upon the sand of the sea*," that is, on the multitude of heretics.

Chapter 13

(Rev. 13:1) "*And I saw a beast rising from the sea*," that is to say, from the midst of the evil people. He sees it rising, that is to say being born. Thus in a

very different sense the flower rises from the stem of Jesse. This beast that rises from the sea, it is the wicked who are the body of the devil.

(Rev. 13:2) "*And the beast that I saw was like a leopard, and his feet looked like the feet of a bear, and his mouth like the mouth of a lion*." He compares it to leopard because of the diversity of nations, to the bear, because of its malice and its madness; to the lion, because of the strength of his body and the pride of his words. And as in the days of the Antichrist his kingdom will offer a mixture of diverse peoples and diverse nations, his feet, like the feet of a bear, are his main chiefs, and his mouth, the orders he gives. "*And the dragon gave him his own force*." This is how we see today the powerful heretics in this world, because they have the strength of the devil. They are now ravaging the Church as the pagans did in the past.

(Rev. 13:3) "*And I saw one of his heads as it were slain to death: and the wound of his death was cured*." This head which is as though wounded to death, are the heretics who pretend to confess Jesus Christ; but as their faith is quite different from that of the Catholic Church, they only blaspheme, while preaching that he is dead and that he is risen, because Satan himself is transformed into an angel of light. (2 Cor. 11:14) In another sense, the Catholics wound heresies to death by overwhelming them under the weight of the testimonies of Scripture; but heretics, like the scourge of Satan who constantly rise to do the works of Satan, never cease to blaspheme and attract to their opinions all that they can.

(Rev. 13:3-4) "*And all the earth was in admiration after the beast, and they adored the dragon which gave power to the beast*." All heretics have this power, but especially the Arians. "*And they adored the beast, saying, Who is like the beast, and who can fight against it*?" It is that, in fact, heretics pride themselves on having a truer faith than all the others, and that no one can triumph over their people who bear the name of the beast, and to whom the devil has given and God allowed to utter superb words and blasphemies, as the Apostle says: "There must be heresies among you, so that we may recognize those of you who are of proven virtue. (1 Cor. 11:19)

(Rev. 13:5) "*And it received the power to wage war forty-two months*." These forty-two months are the time that the last persecution must last.

(Rev. 13:6) "*And he opened his mouth unto blasphemies toward God*." We have here a striking image of those who have left the Catholic Church; as long as they were hidden in its bosom, their faith appeared sincere and true, but when the persecution is declared, they cease to disguise themselves, and openly utter profanity. "*And against his tabernacle and those who dwell in heaven*," that is to say against the saints who are part of the Church called heaven, because they themselves are the tabernacle of God.

(Rev. 13:7) "*And it received the power to wage war on the saints and to defeat them*." Everything is taken here for the part that can be defeated, because it is not the good Christians, but the bad ones who allow themselves to be defeated.

(Rev. 13:8) "*And power was given to him over every tribe, over every people, and over every language, and all the inhabitants of the earth will adore it*." He says, "All the inhabitants," that is, those who inhabit the earth, but not those who inhabit heaven. "*Whose names are not written in the Book of Life and the Lamb*." He is talking about the devil or his people here because his name is not written in the Book of Life. "*Which was marked from the origin of the world*," because indeed the Church was marked and predestinated long in advance in the presence of God. That he himself agrees to grant us, etc.

[Homily 11]

(Rev. 13:11) In the reading that has just been given to you, my very dear brothers, you have heard Saint John say to you: "*And I saw another beast rising from the ground*." The earth here has the same meaning as the sea. "*And he had two horns like that of the lamb*," that is, the two Testaments, like a lamb, or, if you will, the Church. "*And he spoke like a dragon*." It is she who, under the Christian name, covers herself with the appearances of the Lamb, in order to secretly spread the poison of the dragon; it is the church of heretics. She would not seek to imitate the likeness of the Lamb, if she spoke openly and unreservedly, but she only covered herself outside with Christianity to more surely deceive those who are not on their guard. That is why the Lord makes this proposal to us: "Beware of false prophets, etc." (Matt. 7:15)

(Rev. 13:12-13) "*And he made the earth and the inhabitants therein adore first beast whose fatal wound had been healed, and he performed great wonders, to bring down fire from heaven on earth before men*." Since heaven is the Church, the fire that descends from heaven is the heresy that falls from the Church, as it is written: "They came out of us, but they were not from us." "(1 Jn. 11:20) This beast therefore, with its two horns, establishes the people to adore the image of the beast, that is to say the invention of the devil. " *In order to give them a mark on their right hand, or on their forehead*." He means here the mysterious sign of the crime. The saints who are in the Church receive Jesus Christ on their hand and on their forehead; the hypocrites receive the beast under the name of Jesus Christ.

(Rev. 13:15) "*Those who have not worshiped the beast or its image and who have not received its inscription on the forehead or on the hand, will be put to death*." It is not in contradiction of faith to see in this beast the figure of this impious city, or if we want this assembly, this conspiracy of all the ungodly or all the proud who bears the name of Babylon, that is to say, confusion, and which contains within it all those who wanted to do things worthy of confusion. It is the people of the unfaithful opposed to the faithful people and the city of God. His image is hypocrisy, which he professes, and which is imprinted on men who seem to profess the Catholic faith and who nevertheless live in disbelief, they pretend to be what they are not, and they are called Christians, although they do not have the true character of it, but only a false image. It is of them that the Apostle said: "They have the appearance of piety, but they reject the reality of it," (2 Tim. 3:5) and the Catholic Church contains a large number of this kind. The righteous, on the contrary, do not worship the beast, that is to say, do not consent, do not submit to its perverse designs, neither do they receive the inscription, that is to say, the mark of the crime, on the forehead to make a profession of it, on the hand to carry it out.

(Rev. 13:17-19) Now, they will make "*that no one can be a merchant unless that he will have the character or the name of the beast, or the number of its name. This is wisdom. Let the one who has intelligence count the number of the beast, for it is the number of a man*," that is, the Son of man Jesus—Christ, whose name the beast took the name among the heretics. Let's count the number it indicates. Once known, we will find the name and character

more easily. "And I am," says the Son of God, "alpha and omega." (Rev. 1:8) The number six hundred and sixteen is written in Greek χς. These letters taken separately form a number; being united they form a symbol and a character, a number and a name. It is the sign of Jesus Christ, and we see here the likeness that the Church truly adores. The heretics, who, though they are enemies of the Church, seek to imitate him, spiritually persecute Jesus Christ, and yet want to glorify themselves with the sign of the cross of Jesus Christ. And that, because it says: The number of the beast is the number of a man.

Chapter 14

(Rev. 14:1) "*And I looked, and there is the Lamb standing on the mountain of Zion, and with him a hundred and forty-four thousand who had his name, and the name of his Father written on the forehead*." He shows us what the imitation of the character printed on the forehead is when he says that the name of God the Father and that of Jesus Christ were written on the forehead of the Church.

(Rev. 14:2,4) "*And I heard a voice from heaven like the sound of the great waters*," that is, the voice of the one hundred and forty-four thousand. "*And like the sound of a great thunder; and the voice I heard was like the sound of several harp players touching their harps*." He said further on, "*These are they which were not defiled with women*, etc." We are not to understand here only as virgins those who are chaste in body, but rather the Church which professes pure faith, as the Apostle says: "I have betrothed you to a single husband Jesus Christ, for you present to him as a pure virgin, "(2 Cor. 11:2) who has not been defiled by the adulterous contact of heretics, and who unfortunately has not persevered until the end of his life in the seductive, deadly and mortal bonds of the pleasures of this world, without resorting to the remedy of penance.

(Rev. 14:5) He then adds: "*and in their mouth there was found no lie*." He does not say: There was not, but: it was not found. Indeed, the Lord judges us as He finds us when He calls us from this life, because we can either by baptism or by penance become internally virgin and free from all lies. Here is a new recap.

(Rev. 14:6-7) "*And I saw another angel flying through the midst of heaven*," that is, the preaching that was spreading in the midst of the Church. "*Having the eternal Gospel, to evangelize it to those who inhabit the earth and say to them: Fear the Lord*, etc." There are some who want this angel who flies in the midst of heaven to be Elijah, and the other angel who follows him, the companion of Elijah, who at that time will preach the Gospel himself.

(Rev. 14:8) "*And another angel followed him*," that is to say, the preaching of future peace, saying: "*Fallen, fallen is that great Babylon*." Babylon, this impious city, is, as I have already said, the assembly of the devil, the people who consent to all his designs, and all lust, all principle of corruption which he invented for his ruin and for that of the human race. Just as the Church is the city of God where life is all heavenly. Babylon, on the contrary, is the city of the devil in the whole world, according to the testimony of the Lord himself: "Behold," said he, "I will make Jerusalem a stone which will be trampled underfoot by all the nations." (Zach. 11:3) So the Church says, "*Fallen, fallen, that great Babylon*." Saint John represents as complete this ruin which must one day take place, just as the Psalmist said while speaking in the name of the Savior: "They divided my garments." (Ps. 22:19) "*Which of the wine of the wrath of her fornication made all nations to drink*." All nations, it is the city of the world, that is to say all the splendid and all the impious who are either outside the Church or in the Church.

(Rev. 14:14) "*And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man*," that is, Jesus Christ. He describes the Church in the splendor of her majesty and in the whiteness she owes to the flames of persecution. "*Having on his head a crown of gold*." These are the elders with their golden crowns. "*And in his hand a sharp sickle*." This sickle separates the Catholics from the heretics, the saints from the sinners, as the Lord says from the harvesters. Now, if we have to admit that Jesus Christ who appears to us on a white cloud is the reaper, who is the harvester if not the same Jesus Christ, but in his body which is the Church? It is perhaps a probable interpretation that that which sees in these three angels which leave the triple sense of the Scriptures: the historical, the moral, and the spiritual; the sickle would be:

(Rev. 14:19) "*And cast it into the great press of the wrath of God*." He does not throw into the great press, but he throws into the press all that is great, that is to say all the proud.

(Rev. 14:20) "*And the press was trodden without the city*," that is to say outside the Church, because when the proceedings are opened, every man of sin goes outside. This press trampled underfoot is the just punishment of sinners. "*And blood came forth out of the press, up to the horse bridles*." Revenge will go up to the leaders of the peoples. In this last battle the revenge that God will draw from the spilled blood will extend to the devil and his angels. "*For a thousand six hundred furlongs*," that is to say in all four parts of the world. The number four is here multiplied four times as in the four faces having four different shapes. Indeed, four times four hundred is one thousand six hundred.

[Homily 12]

Chapter 15

(Rev. 15:1) In the reading which has just been made to you, Saint John says "*that he saw another great and marvelous sign, seven angels*," that is to say the Church, "*bearing the last seven plagues by which the wrath of God has been consummated*." He calls them the last plagues, because the wrath of God always strikes the rebellious people with seven plagues, that is to say with perfect punishment, as God himself often repeats in Leviticus: "And I will strike you seven times because of your sins." (Lev. 26:14)

(Rev. 15:2) "*And I saw as it were a sea of glass*," that is to say the fountain of baptism, transparent in clarity "*mingled with fire*," that is to say, of spirit or temptation. "*And those who had overcame over the beast were on that sea of glass*," that is to say, in the waters of baptism. "*Having harps of God*," that is, hearts consecrated to God whose praises they sing.

(Rev. 15:3) "*And they sang the song of Moses the servant of God, and the song of the Lamb*," that is, the two Testaments. "*Your works are great and admirable*." These words, in fact, are found in the two Testaments, the objects of their songs.

(Rev. 15:5) Then he repeats what he said before: "*And after that I saw, and behold, the temple of the tabernacle of the testimony opened in heaven*." We have already said that this temple is the Church, and the angel who comes out of the temple and commands the one who sits on the cloud, the command of the Lord. The outcome is an effect of the command, as in these words of the Evangelist: "He issued an edict from Caesar Augustus." (Luke 11:1)

(Rev. 15:6) "*They were dressed in pure white linen, and girded on their chest of gold belts*." These seven angels are obviously the figure of the Church. Indeed, when he describes the person of Jesus Christ, he said, "he had a golden girdle on his chest."

(Rev. 15:7) "*And one of the four beasts gave to the seven angels seven vials of gold full of the wrath of the God*." These are the cups full of perfumes worn by elders and creatures, who represent the Church as well as the seven angels. And the perfumes represent at the same time the wrath of God, the word of God; but all these things give life to the good, death to the wicked as St. Paul attests: "To some we are an odor of life that gives life, the other an odor of death that brings death." (2 Cor. 2:16) In fact, the prayers of the saints, figured in the fire that comes out of the mouths of the witnesses, are the wrath of God which spills over the world and over the ungodly. This is because it is not enough for the wicked not to love, not to imitate those who are holy, but to persecute them wherever they can do it. All these wounds are spiritual and fall on the soul. Because at the same time all these impious people will be safe from bodily punishment, because they do not deserve to be punished in the present time, or God leaves them the power to exercise all their fury, but he is struck spiritually, that is to say that the voluntary and mortal sins which are like so many ulcers for their souls, are the punishments reserved for all the impious and all the splendid ones.

Chapter 16

(Rev. 16:3) "*And the second poured out his vial upon the sea*, etc." The sea, the rivers, the sources of the waters, the sun, the throne, the beasts, the Euphrates river, the air, on which the angels have spread their bowls, represent the earth and men, because all the angels are ordered to spread their

bowls on the earth. All these plagues must be understood by their opposite; thus it is an incurable plague and the result of a great anger to receive the power to do evil especially against the saints, without being taken from it; but the wrath of God is even greater when it allows error to lend a hand to injustice. The plague of the wrath of God is to be pierced by these wounds and to rejoice and delight in his iniquities. Thus, the prosperity of the wicked is like the ulcer of their souls, and the misfortunes of the just are for them the price of eternal joys.

(Rev. 16:4) "And the third angel, and in the change of waters into blood," we must hear all the angels of the peoples, that is to say the weaker men, whose soul is often cruel. And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood

(Rev. 16:8) "*The fourth angel poured out his bowl on the sun, and the men were burned with devouring heat*." This is what must still be accomplished in the fire of hell. Indeed, when in the present life the devil kills his followers, not only does he not subject their bodies to the action of fire, but as much as he can, he covers them with glory, and it is this glory, that joy which the Holy Spirit calls scourges, pains.

(Rev. 16:9) "*And they blasphemed the name of God who has these plagues in his power, and they did not do penance*." It is not their body, but their soul that God strikes with these scourges; this is why they do not remember the Lord, but sink more and more into evil; and that is why they blaspheme by persecuting the saints.

(Rev. 16:10) "*The fifth angel poured out his vial upon the seat of the beast: and his kingdom was made dark*." The throne of the beast is its church, that is to say, the assembly of the proud that these wounds blind.

(Rev. 16:11) "*And the men devoured their tongues in excess of their pain*," that is to say, they turned their fury against themselves by blaspheming against the wrath of God, because they were pierced arrows of anger, they believed in joy. "*And they did not do penance*," hardened as they were by this fatal joy.

(Rev. 16:12) "*And the sixth angel poured out his vial upon that great river Euphrates*," that is to say on the people. "*And its waters were dried*," as he said above, the harvest of the earth dried up to become the food of the flames. "*In order to prepare a way for those who are from the rising of the sun*," that is to say of Jesus Christ, for it is after the consumption of all these plagues that the righteous will go out to meet Jesus Christ.

[Homily 13]

(Rev. 16:13) Saint John, my very dear brothers, speaking of the cuts or wounds of the seven angels, before speaking of the seventh angel, summarizes in a few words what he said according to his custom: "*And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets three unclean spirits like frogs*." He saw only one spirit, because there is indeed only one body. The dragon, that is to say the devil, the beast, that is to say the body of the devil, and the false prophets, that is to say the leaders of the body of the devil, are only one spirit like frogs.

(Rev. 16:14) "*It is the spirits of the demons who perform wonders*." Frogs, in addition to the natural horror they inspire, have their stay in filthy places. The waters are their habitation, and yet not only do they flee from the great waters and dry places, but even into the waters they roll preferably in silt and mud. Thus the hypocrites do not inhabit the waters as they think, but the defilements that true believers leave at the bottom of the waters. One can still assimilate to frogs the men who

(Rev. 16:13-14) The three spirits which emerged from the mouth of the dragon like frogs, one figured the devil, the other the false prophets or the chiefs of the heretics. The third, the body of the devil, that is to say all the hypocritical, proud, impious Christians, who are in very great numbers in the Church. Christians of this kind, like frogs, wallow in the mire and filth of pleasure. We can still compare to frogs these men who do not blush to immerse themselves in these criminal excesses which others renounce by baptism or penance and who keep this language: For the moment, I fulfill my will, later, I will convert to God as they have converted. But death suddenly comes, more time for the admission of his faults, they only have damnation. The great day in battle of which all men must be gathered is all the time that elapses from the passion of the Lord to the end of the world. Those for whom this day is sweet and those who seek to take advantage of the pleasures and delights of which they are slaves, will see all these pleasures turn into a terrible misery, and this

do not blush to wallow in sins and crimes whose others have purified themselves by baptism or penance. Here is a man who converts to God and repents of being proud, adulterous, drunk or stingy; here is another which imitates the disorderly conduct to which the first renounces by a sincere admission, he says to himself: I do what I want, later I will do penance like this. But suddenly the last day comes for him, more time for admitting his faults, he only has damnation. Now, such a man who imitates in others only evil instead of good, rolls up and wallows like a frog in the mire from which the other has purified himself. Frogs therefore signify the spirits of the demons who perform wonders. "*They go forth to the kings of the whole earth to gather them into battle at the great day of Omnipotent God*." This great day is all the time that has passed since the Savior's passion. But it is according to the circumstances that the meaning of the word day must be determined. It means sometimes the day of judgment, sometimes the last persecution which must take place under the Antichrist, sometimes all the time taken in its generality, as in these words of the prophet Amos: "Woe to those who desire the day of the Lord, and what you will use for this day of the Lord, etc." (Amos 5:18) Indeed, as the prophet adds, all the events of this life are a day of darkness and not of light for those who desire the day of the Lord, that is to say who put all their joy, all prediction of the prophet will be fulfilled in them: "Woe unto you who desire the day of the Lord," (Amos 5:18) for by this sweetness, as false as it is fleeting, they prepare an eternal bitterness. We can still hear by this great day this desolation which took place when Titus and Vespasian came to besiege Jerusalem, and or without counting those which were carried away in captivity, one reports that fifteen hundred thousand died.

(Rev. 16:16) "He will gather them," he continues, "in a place called Armageddon," he wants to designate here all the enemies of the Church. He says further that they surround the camp of saints and the beloved holy city, that is to say the Church. (Rev. 20:8)

their delights in this world, who seek to take advantage of the pleasures and delights of which they are slaves and who want to stalk piety. It is to them that it is said: "Woe to you who are satisfied." (Luke 6:25) They are not among those of whom our Lord said: "Blessed are those who weep." (Matt. 5:5)

(Rev. 16:18-19) Saint John then recapitulates everything related to this same persecution. "*And there are lightnings and thunders, and a great earthquake, and this earthquake was so great that men have never felt it since they were on earth. And the great city was divided into three parts*." This great city is the meeting of all the people who are under heaven and who will be divided into three parts when the Church is divided, the gentiles on one side, the heretics and the false Catholics on the other, the other finally the Catholic Church. He shows us, in fact, in the following what these three parts are:

(Rev. 16:19-20) "*And the cities of the gentiles fell, and God remembered the great Babylon to give him to drink the wine of the indignation of his anger. And all the islands fled, and the mountains were no longer found*." The cities of the gentiles are the nations themselves; Babylon is the abomination of desolation, the mountains and the islands are the Church, and Saint John wants to teach us that in the cities of the nations, all the strength, all the hope of the idolatrous

(Rev. 16:18-19) And there were thunders, and a great earthquake, and the great city was divided into three parts. This great city is the whole people, part of which is made up of pagans, the other of heretics, the third of Christians, and which also contains the hypocrites. When the good have been separated from this third part, then the hypocrites who are in the Church will be reunited with the other two parts to be condemned by the judgment of God, which is already partly accomplished in the present time. Indeed, Babylon collapses and falls when the wicked receive the power to persecute the good who belong to the Church.

peoples are destroyed. Indeed, the pagan nations do not live in cities different from those of the Christians; these are the men who are divided here, either in the city of good or in the city of evil. Babylon therefore fell or drank the wine of the wrath of God, when it received power against Jerusalem, which is the Church.

(Rev. 16:21) "*And a great hail like the weight of a talent descended from heaven on men*." Hail is the wrath of God. All these plagues are the figure of spiritual wounds. "*And men blasphemed God because of the plague of the hail, because that plague was very great*."

(Rev. 16:21) This *great hail, like the weight of a talent descending from heaven*, represents the wrath of God, who before even the day of judgment is spiritually discharged on the souls of the impious and the proud.

Chapter 17

(Rev. 17:1-2) Then he recapitulates again: "*And one of the seven angels came and said to me: Come, I will show you the condemnation of the great harlot who sits on the great waters, with whom the kings of the earth*," that is to say "*all the inhabitants of the earth, have got drunk on the wine of their whoredom*."

(Rev. 17:3) "*And he took me away in spirit into the desert, and I saw a woman sitting on a beast*." This beast represents the evil people, the woman is the symbol of their

(Rev. 17:3) He sees in spirit a prostitute woman sitting on the beast in the desert. He sees it in the desert, because it sits in the wicked, that is to say in those whose soul is

corruption. It is in the desert that he sees this woman seated, because she sits in the wicked, in the dead, deserted and abandoned souls of God. He sees this in spirit because this kind of abandon is only visible to the mind. This woman is covered with precious ornaments, that is to say, with all the adornments of pleasure. The beast on which she sits is, as we said, the people, or the great waters, according to the explanation given by the angel:

(Rev. 17:15) "*The waters that you saw, where the harlot sits, are peoples, and nations and languages*." It represents the corruption seated on the people in the desert. The prostitute, the beast and the desert are one and the same thing. The beast, as we have said, is the body opposite to the Lamb, and this body is sometimes the devil, sometimes the head which is as if put to death, the figure of heretics who seem to glorify themselves with the death of Jesus Christ; it is therefore not only the people of the proud, it is all of Babylon.

dead and who are like deserts and abandoned by God. He sees it in spirit, because this abandonment which takes place in the interior of the soul, is visible only in the eyes of the spirit. The prostitute, the beast, the desert make only one feeling all that is Babylon. The beast, as we said, is the body of the ungodly already openly declared against the Lamb, and this body is sometimes the devil, sometimes this head which is as though wounded to death, symbol of the treachery of heretics, who seem to glorify themselves in the death of Jesus Christ, while they keep persecuting the Church of Jesus Christ. And as among these persecutors there are not only heretics and pagans, but also bad Catholics, that is to say the proud and the impious who persecute those who practice humility and meekness, let us conjure the mercy of God to bring to good those whom their evil works have so prodigiously removed from it, and to grant us in his goodness a happy perseverance in the practice of good works, he who lives and reigns with the Father and the Holy Spirit, etc.

[Homily 14]

(Rev. 17:3) In the reading of the Holy Scripture that you have just heard, my very dear brothers, you heard Saint John say to you: "*That he saw a woman sitting on a scarlet*

(Rev. 17:3) By this *woman seated on this scarlet-colored beast*, he wants us to hear the people covered in crime and blood.

beast," that is to say, covered in crimes and blood. It was *full of names of blasphemy*. He shows that this beast, that is to say the people of the wicked, as we have already said, had several names. "*Which had seven heads and ten horns*," these are the kings of the world and their kingdoms with which Saint John saw the devil in heaven.

(Rev. 17:4) "*And the woman*," that is to say the multitude of the proud, "*was clothed in purple and scarlet, adorned with gold and precious stones*," that is to say, of all the adornments of a deceptive truth. He then shows what this external beauty covers: "*And she held in her hand a cup of gold, full of abomination and the impurities of her fornication*." This gold is the hypocrisy of impure people who appear outwardly fair to the eyes of men, but who in the inside full of all kinds of defilement. (Matt. 23:28)

(Rev. 17:5-6) "*And this name was written on his forehead, mystery, the great Babylon, the sea of fornications and abominations of the earth*." Hypocrisy alone to the exclusion of all other superstition, imprints a sign on the forehead. Now the Spirit tells us what she wore written on her forehead, because who would write a similar name in obvious characters? This name is a mystery which they interpreted by saying: "*And I saw the woman intoxicated with the blood of the saints and the blood of the martyrs of Jesus*." One body is the declared enemy of the Church,

(Rev. 17:4) *She is clothed in purple and scarlet, adorned with gold and precious stones*, it is the figure of these proud and impious men filled with all the adornments of a deceptive truth. *She held in her hand a cup full of the abominations and impurities of fornication*; it is the hypocrites and false Christians who appear righteous outside and who are internally full of all kinds of impurities. (Matt. 23:28)

(Rev. 17:5) *It bears written on her forehead*: *Babylon mother of fornications;* hypocrisy is the only one to the exclusion of any other superstition that prints a sign on the forehead, that is, that hypocrites want to pass for good as they are bad.

(Rev. 17:6) *This woman is intoxicated with the blood of the saints and the blood of the martyrs of Jesus*; that is to say, it forms a single body of all the wicked which is always in hostility against the Church inside and outside; inside it is the false Christians, outside the Church the heretics or the pagans.

inside and out; in the Church it is false Christians; and outside the Church, heretics and pagans. This body seems separate as to where it occupies, but in the persecution of the Church, it acts with perfect unity of view. It is impossible for a prophet to perish outside of Jerusalem who kills the prophets (Luke 13:33), that is to say, it is impossible that good Christians should suffer some persecution without counting bad Christians among their persecutors; thus the great-nephews by their consent to the works of their ancestors are accused of having stoned Zachariah, although by the fact they did not commit this crime.

And although they are sometimes separated externally, they have only one and the same spirit when it comes to persecuting the Church.

(Rev. 17:8) "*And the beast was, and it is no more, it will return again, it will rise from the abyss and will be precipitated in the perdition of the wrath of God*," that is to say, it will be born of the people so that we can say: The beast has come out of the beast and the abyss of the abyss: What does that mean that the beast comes out of the beast, and the abyss of the abyss? That is a people delivered to evil gives birth to a people as bad as him. This is what happens when guilty sons imitate the disorders and crimes of their fathers. A survivor rises and walks to perdition, like the parents from whom he emerged. They exist now, because others continually succeed those who die. Thus, the Church has never lacked persecutors from its origin, who, more or less numerous, secretly or publicly, have constantly

(Rev. 17:8) The angel adds: "*"The beast was, and it is no longer; it will come again, and rise from the abyss*," that is to say that from a bad people will be born a bad people, so that one could say: The beast goes out of the beast, and the abyss of the abyss. What does it mean that the beast comes out of the beast? It is that a people who are evil gives birth to a people as evil as it is. This is what happens when guilty sons imitate the disorders and crimes of their fathers; and thus others continually succeeding those who die, the Church never fails to persecutors who, in greater or lesser numbers, secretly or publicly, constantly lay traps for her. We cannot during this life separate ourselves from the foreign trade of these enemies of the Church, therefore conjure the mercy of God

laid traps for it.

to separate us from it by the purity of manners lest we be condemned with them to eternal torments; but rather when the Savior said to them, "Depart from me accursed ones, in eternal fire," we deserved to say these words: " Come the blessed of my Father, enter into possession of the kingdom." (Matt. 25: 41) May Our Lord Jesus Christ grant us this grace, amen.

[Homily 15]

(Rev. 17:12) In the reading you have just heard, my very dear brothers, these kings who persecute Jerusalem are peoples sold to evil who persecute the Church of God; and to whom the angel gives the title of kings, because their reign is like a dream. Every wicked man who persecutes the good seems to act as a dream, because the persecution of the wicked will not last forever, but will vanish like a dream following these words of Isaiah: “The riches of all nations will be like a dream and a night vision.” (Isa. 29:7)

(Rev. 17:13) “*These have one purpose*,” that is, one spirit to persecute the good. The angel says, "These have," and not: These will, because the persecution of the wicked does not wait until the approach of the day of judgment to break out, but that it does not cease to occur in the course of the present life. "*And they will give their strength and power to the devil*." Indeed, the wicked seem to give power to the one under whose inspiration they do evil.

(Rev. 17:14) "*They fight against the Lamb*," that is to say, they will fight against the Church, and until the end, until the Saints are in possession of the kingdom which is intended for them: "*And the Lamb will overcome them*," for God does not allow His servants to be tempted above their strength. That is why He adds: “*And the Lamb will overcome them, because he is the Lord of Lords, and the King of kings, and those who are with him are called the elect and the faithful*,”, the Church. They are, he says, "*the called and the elect*,"

because not all are called; not all are elected. “Many are called,” says the Lord, “but few are chosen." (Matt. 20:41)

(Rev. 17:15-16) “*And the angel said to me, The waters which you hve seen where the harlot sits are the peoples, the nations and the tongues; and the ten horns that you saw in the beast are the ones that shall hate the harlot*; " that is to say this woman. The harlot is the life of disorders which runs out in the middle of plunder and the pleasures of the senses. The angel says that they will hate this harlot, because indeed the immodest, the proud, the miserly, the presumptuous, do not only persecute the saints, but hate each other. They still hate each other in another way by fulfilling this prophecy of the Psalmist: "He who loves iniquity hates his soul." (Ps. 10:6) "*and shall make her deserted and naked*," that is, by an effect of anger, and of the just judgment of God who abandons them, they themselves will reduce the world to desolation by the excessive and unjust use they will make of it. "*And they will devour her flesh*," because according to the words of the Apostle, they will tear each other apart and devour each other. (Gal. 5:15)

(Rev. 17:17) The angel gives the reason: "*For God has given into their hearts, to do that which pleases him*," that is to say, it was he who caused these scourges which he resolved to inflict precisely on the world which deserved them. "*And they will give their kingdom to the beast until the words of God are fulfilled*," that is, the wicked obey the devil, until the Scriptures are fulfilled, and the day of judgment has arrived.

(Rev. 17:18) "*And the woman which you saw: is the great city, which reigns over the kings of the earth*," that is to say all the wicked and ungodly. This is how he said later, speaking of the Church: “Come and I will show you the one who is the spouse of the Lamb, and he showed me the holy city which came down from heaven." (Rev. 21: 9)

Chapter 18

(Rev. 18:1-2) “*And after these things I saw another angel coming down from heaven, having great power: and the earth was illuminated with his glory. And he cried out in power, saying, Fallen, fallen is Babylon the great: and it is become the habitation of demons, and the location of every unclean spirit, and the location of even unclean and menacing birds*.” Can the ruins of a

single city provide sufficient refuge to contain all the foul spirits or all the foul birds? Or can we suppose that in the time when the city itself will fall, spirits and filthy birds will abandon all parts of the world to come and live in the ruins of a single city? There is no city that can contain all the foul living beings, except the city of the devil, in which all the defilements with which the soul of the wicked is filled are spread throughout the world. The kings that the angel represents as the persecutors of Jerusalem, are the wicked who persecute the Church of God, which lives and reigns, etc.

[Homily 16]

Whenever the name Babylon is pronounced before you, do not imagine a city built with stones. Babylon signifies confusion, and this name represents all the proud, ravishing, immodest, impious, and persevering men in their crimes. On the contrary, when you hear the name of Jerusalem, which means vision of peace, understand that it is a question of the saints who are united to God.

(Rev. 18:3) "*Because all the nations have drunk the wine of anger from her fornication, and the kings of the earth have fornicated with her*," that is to say, they have corrupted each other. In fact, all the kings could not commit the crime of fornication with a single prostitute; but the immodest who are the members of this prostitute, corrupting each other, the angel represents them here as engaging in fornication with this prostitute, that is to say having dissolute customs. He continues in these terms: "*And the merchants of the earth have enriched themselves with the excess of her luxury*." He wants to speak here of those who are rich in crimes, because the excess of dissolved life generates poverty rather than wealth.

(Rev. 18:4) "*And I heard another voice from heaven, saying, Go out of Babylon, my people, lest you not partake of her sins and not be harmed by her plagues*." Here we see Babylon divided into two parts, because when under the inspiration of God the wicked are converted to good, Babylon is divided into two parts, and those who separate from it are attached to the city of Jerusalem. Every day there are those who pass from Babylon to Jerusalem, and who yield to seduction, leave Jerusalem to return to Babylon, when the wicked are converted to good, and those who cover themselves up with the mask of virtue publicly discover the mischief of their feelings. Scripture, moreover, makes this same recommendation to the good by the mouth of the

lover: "Depart from them, touch nothing unclean; come out from among them, purify yourselves, you who carry the vessels of the Lord." (Isa. 52:11) The Apostle himself reminds us of the necessity of this separation, when he says: "The solid foundation of God remains; the Lord knows those who are his, and whoever calls on the name of the Lord must renounce iniquity." (2 Tim. 2:19)

"Do not partake," he said, "*in her sins, and not be harmed by her plagues*." Since it is written, "Anyone who dies of a sudden death will be at rest," (Wis. 15:7) how can the righteous that the fall of a city entails in a common ruin with the impious can have part in his sins? Can we not hear that when the good come out of the city of the devil, that is to say renounce a life of dissolution and impiety, one of them who wants to stay and persevere in guilty pleasures of Babylon, must no doubt share in his sins? Whenever you hear that voice say to you, "*Go out*," understand it from an exit not from the body, but from the mind. We leave the middle of Babylon, when we give up a bad and guilty life. The inhabitants of Babylon and Jerusalem are often in the same house, in the same Church, in the same city, and yet as long as the good people move away from the feelings of the bad people, as long as the bad people refuse to meet with the good people, we recognize the distinctive character of these two cities, Jerusalem in the good, Babylon in the bad. They live together externally, but how separate their hearts are! The life of the wicked is spent entirely in the sphere of the interests of the earth, because they love the earth, and because they place on the earth all their hopes, all their desires; the soul of the good, on the contrary, says the Apostle, is always in heaven, because they have a taste for things from heaven. (Col. 3:2)

(Rev. 18:4-7) "*Go out of Babylon, my people, lest you share in her sins, and not be harmed by her plagues. Because her sins went up to heaven, and God remembered her iniquities. Render to her as she also has rendered to you, and double you double according to her works, make her drink twice as much in the same chalice where she gave you to drink. As much as she glorified herself and lived in delights, as much multiply her torments and her pains, and pour bitterness in her cup*." It is to all good Christians, that is to say to the Church, that God addresses this language, because it is from the Church that all the visible and invisible plagues which desolate the world come out. "*Of*

Babylon," that is to say the people made up of all the wicked or the proud, said in his heart:

(Rev. 18:7-8) "*I am seated queen, and I am not a widow, and I will not be in mourning. This is why in one day, her plagues, death, mourning, famine will come, and it will be burned by fire*." If she dies, if she is burned by fire in one day, who will remain to mourn the victims of death, or what great havoc can famine have in one day? By this day, we must therefore hear the time of the present life during which the punishments of the body and the soul come to melt in turn on sinners, and we can even say that the proud and those who are delivered to the pleasures of senses suffer much more in the soul than in the body. Yes, for them the greatest punishment of this proud pride which they affect until the middle of their iniquities is that God by a just judgment allows them to do evil, it is that they no longer deserved to be tested with the children of God, and that we see fulfilled in them these words of the Psalmist: "They have no part in the labors, in the fatigues of men, and they do not experience the scourges to which the other men are exposed, that's what makes them look great and proud." (Ps. 72:5)

(Rev. 18:8-9) "*Because God who will judge her is a strong God, and the kings of the earth who have fornicated with her with her shall weep over her and strike their breasts*." Who are the kings who will mourn its ruin, if the kings themselves are the authors? It is because here the city and the kings have a common fate. It is not the guilty pleasures with which they have become accomplices that they cry under the impression of repentance; they cry, because they see this bliss disappear from the world which held them in the chains of pleasure; or by seeing the charms they found in the pleasures of the senses vanish, they will be consumed by regrets like the smoke of hell.

(Rev. 18:10) "*And they will stand far away from her in dread of her torments*." They will stay away from her not by body, but by spirit, because each one will fear to suffer what slanders and the oppression of the proud make others suffer. And they will say: "*Woe, woe, Babylon, great city, mighty city, your damnation came in an hour.* " The Spirit says the name of the city, but what is the subject of the tears and regrets of sinners is to see the world destroyed and all its trade, all its industry destroyed in such a short space of time.

(Rev. 18:13-16) "*And the horse, chariot, and swine merchants who have enriched themselves with the sale of these goods, will stand in the distance and exclaim, groaning: Woe, woe to this great city*." Wherever the Holy Spirit represents merchants enriched by their trade with this city, he wants to speak of the riches of sinners. "*This city, clothed in fine linen, purple and scarlet, adorned with gold, precious stones and pearls*." It is not the city, but the men who inhabit it who are dressed in fine linen and purple. It is therefore over themselves that they weep when they see themselves stripped of their ornaments.

(Rev. 18:16) This curse: "*Woe, woe to this great city, is for the city of Babylon*." But it must be remembered that the city of Babylon is not the only one which persecutes the saints, so that its ruin is a sufficient revenge for all those who have been persecuted. Throughout the world, Babylon is represented by the wicked, and it persecutes the good by all the earth.

(Rev. 18:19) He then heard a voice say: "*Woe, woe to this great city which has enriched with its richness all those which had ships on the sea, it was desolate for a moment. Heaven, rejoice over it, and you holy apostles and prophets*." Is Babylon the only city in the world that persecutes or has persecuted the servants of God, so that its ruin is sufficient revenge for all? No; but in the whole world, Babylon is represented by the wicked, and it persecutes the good by all the earth.

(Rev. 18:18-19) "*And all the helmsmen, and all those who sail, and the sailors, and those who traffic on the sea, stood in the distance and cried when they saw the smoke of its fire*." Were all the helmsmen and sailors who sail on the sea able to be present to see the fire in one city? It must therefore be understood here that all the lovers of worldliness and the workers of iniquity will fear for themselves when they see the ruin of their hopes. Saint John passes to another vision.

(Rev. 18:21) "*And an angel lifted up a stone like a great millstone, and threw it into the sea, saying: Babylon, this great city, will thus be violently precipitated*." It represents Babylon precipitated like a big haystack, because the revolution of times breaks like a millstone all the

(Rev. 18:21) The angel hurls a stone as big as a millstone into the sea, saying, "*This is how Babylon will be violently precipitated*." He compares Babylon to a haystack, because the revolution of times crushes the lovers of the world like a millstone,

lovers of the world, and turns on themselves those of which it is written: "The wicked walk while turning unceasingly." (Ps 11:9) Unhappy occupation that always seems to start over for them.

(Rev. 18:22-23) "*And we won't find her anymore. And the voices of harp players and musicians, and the flute of the singers and trumpets will no longer sound in the middle of it*." He wants us to hear that the bliss of the wicked passes and leaves no trace behind it. And he gives the reason: "*For your merchants were the princes of the earth*," that is to say, you received your goods in this life.

(Rev. 18:23-24) "*And all the nations have gone astray by your enchantments, and in this city has been found the blood of the prophets and the saints, and of all those who were killed on the earth*." Did the same city that killed the prophets also shed the blood of the prophets and all the other martyrs? The city in question here is the city of all the proud ones that Cain founded with the blood of his brother, and whom he named after his son, that is to say his posterity (Gen. 4:17); for all the wicked who represent Babylon follow one another without interruption and persecute the Church of God until the end of the world. It is therefore in this city of Cain that all the blood of the righteous is shed, from the blood of the righteous of Abel to the blood of Zachariah, that is to say of the people and the priest, shed between the temple and the altar, that is to and keeps them spinning on themselves.

(Rev. 18:23-24) The angel adds: "*And all the nations have gone astray by your enchantments, and in this city was found the blood of the prophets and of all those who were killed on the earth*." It is probably not in a single city that the apostles, prophets or other martyrs were put to death, but the angel wants to speak here of the city of the proud who persecutes the saints throughout the world. It is this city that Cain built on the blood of his brother, and which he named after his son Enoch, that is, posterity (Gen. 4:17), because all the wicked whose is composed the city of Babylon follow one another without interruption until the end of the world, to persecute the Church of God. May God deign to deliver us from this persecution by his mercy, he who lives and reigns with the Father and the Holy Spirit, etc.

say between the people and the priests. (Matt. 23:35) Our Lord expresses himself thus because not only the people, but the priests were accomplices in the death of Zechariah. "Between the temple and the altar," he said, "the altar represents the priests," and the temple is the figure of the people, for there was no other reason to designate them here by name. It is this city that kills the prophets and stones those who are sent to it. It is this city which is built with blood, as it is written: "Woe to him who builds a city in blood, and who builds it on iniquity." (Hab. 2:12)

Chapter 19

[Homily 18]

(Rev. 19:1-4) In the lesson which has just been read to you, my very dear brothers, Saint John the Evangelist expresses himself thus: "*I heard in heaven as the voice of a great multitude, which said; Hallelujah, salvation, glory and power to our God; because his judgments are true and just, to have condemned the great harlot who corrupted the earth by her whoredom, and to have avenged the blood of her servants whom she spilled. And they said a second time: Hallelujah*." This voice is the voice of the Church after separation, and when all the wicked have come out

(Rev. 19:2) This voice which above makes these words heard: "*and God condemned the great prostitute who corrupted the earth by her prostitution, and avenged the blood of her servants whom she shed*," is the voice of the Church, when on the day of judgment, all the wicked will come out of its womb to become the prey of eternal flames.

(Rev. 19:3) "*And the smoke of their torture rises in the centuries of the centuries*." It is the smoke not of a visible city, which rises in the centuries of the centuries, but of the

of it to become the prey of eternal flames. "*And her smoke rises in forever and ever*." Listen, my brothers, be seized with dread and hold for certain that this Babylon, that this harlot whose smoke rises forever and ever are none other than all the miserable, the adulterous and the proud. So if you want to escape these punishments, don't be guilty of these huge crimes. "*And the smoke from the fire that consumes them, rises*." Is it then the smoke of a city visible and given to the flames which rises in the centuries of the centuries, or rather is it not the smoke of the tortures of these men who persevering in their pride? He says that "this smoke rises," not that it will go up, because always, even in the present life, they do not cease walking towards their ruin. Babylon is therefore partly consumed by fire, just as Jerusalem, personified in the saints who come out of this life, passes into paradise, as the Lord teaches us by the example of the poor and the rich. (Luke 16:19)

(Rev. 19:6-8) "*And I heard the voice like a great multitude, like the voice of the great waters, and like the voice of great thunders who said: Hallelujah, because the Lord, our God, the Omnipotent reigned. Let us rejoice and start with joy, and give glory to his name, because the time of the marriage of the Lamb has come, and his wife has prepared herself*." The wife of the Lamb is the Church. "*And it was given to her to dress in pure and white linen*," and this linen these are the works of tortures of the men who persevere in their pride.

(Rev. 19:7) "*Because the time for the Lamb's wedding has come*." What is meant by Jesus Christ and his Church. She is dressed in pure white linen; this linen, these are the works of the saints whose righteous are clothed according to these words of the Psalmist: "Let your priests put on righteousness." (Ps. 131:9)

righteousness of the saints, in that is to say it was given to him to be clothed with his works, according to what is written: "Let your priests put on righteousness." (Ps. 131:9)

Homily 17

(Rev. 19:11-12) Please receive, with your accustomed attention, my very dear brothers, the explanation of the words of the Apocalypse that you have just heard. Saint John the Evangelist says "*that he saw heaven open, and here is a white horse, and the one on it was called the Faithful and the True; his eyes were like a flame of fire, and he had many crowns on his head*," because it represents the multitude of all who obtain the crown. "*There was a name written that no one knows but him*," he and the whole Church which is in him.

(Rev. 19:13-14) "*And he was clothed with a garment sprinkled with blood*." The robe of Jesus Christ is the Church which he puts on as a garment, and which is stained with the blood of his martyrs. "*And his name is the Word of God. And the armies that are in heaven followed him on white horses*," that is to say, the Church, as has been said, strives to imitate Jesus Christ by giving the bodies of her children a dazzling whiteness. They are the ones who follow the Lamb wherever he goes.

(Rev. 19:15) "*And a two-edged*

Homily 18

(Rev. 19:11-12) The white horse that was mentioned above represents the Church. In the one who rides it, we have to recognize our Lord Jesus Christ. He says, "*Having a name written, which no man knows but himself*," and with him, the whole Church which is in him. The blood-stained robe in which he is clothed represents all the martyrs of the Church.

(Rev. 19:13) "*And the armies that are in heaven followed him on white horses*." It is the Church which gives the body of her children a dazzling whiteness.

(Rev. 19:15) The *two-edged sword* is the symbol of the power of Jesus

sword came out of his mouth." This sword is used both to defend the righteous and to punish the sinners. "*To strike the nations, and he will rule them with an iron scepter, and he himself tramples on the wine press of the fury and wrath of God Omnipotent*." He still treads this press now, when he allows the wicked to do evil, and lets them give themselves up entirely to their criminal delights; and he will then tread them out of the city, that is to say, out of the Church, when he will deliver to the fire of hell those who have not done penance.

(Rev. 19:16) "*And he writes on his garment and on his thigh: The King of kings and the Lord of lords*." It is a name that none of the proud knows; because the Church, in submitting to Jesus Christ, reigns in Jesus Christ, and rules over all who exercise authority, that is to say, triumphs over sins and vices. The thigh is here the symbol of posterity, as in these words: "The prince will not stop coming out of the thigh of Judah." (Gen. 49:10) This is why Abraham, not wanting his posterity to contract an partnership with foreign peoples, commands his servant to swear to him by placing his hand under his thigh.

(Rev. 19:17-18) Saint John continues, "*And I saw one Angel standing in the sun*," that is, a preacher in the Church. "A*nd he cried aloud, saying to all the birds that flew through the air*." Birds or animals are good and bad, depending on the circumstances, as Christ, who both protects the righteous and punishes sinners. The *iron scepter* with which he rules represents his justice, which at the same time as it instructs the humble breaks the proud like vases of clay. "*He himself treads the wine press with the fury and anger of the almighty God*." He treads this press right now when he allows the wicked to persecute the good and he delivers them to their guilty pleasures; but he will later return to them what they deserve when he will throw those who have not done penance into hell.

(Rev. 19:17) The *angel standing in the sun* is the figure of preaching in the Church. The Church is compared to the sun, because it is of it that it is written: "Then the righteous will shine like the sun in the kingdom of their Father." (Matt.

in these words: "Field animals will praise me." (Isa. 43:20) "And behold, the lion of the tribe of Judah won the victory." (Rev. 5:5) The birds which Saint John sees flying in the middle of the air, are therefore the churches which he had gathered under a single body, that of the eagle which flew in the middle of the sky. "*Come, assemble at the great supper of God, to eat the flesh of kings, and the flesh of tribunes, and the flesh of the strong, and the flesh of horses and riders, and the flesh of all free men and slaves, young and old*." Indeed, all nations, when incorporated into the Church by faith in Jesus Christ, become like the spiritual food of the Church.

13:43) The angel cries to all the birds that fly in the middle of the air; these birds are the figure of the Church. This invitation to them: "*Come, and assemble at the great supper of God, to eat the flesh of kings and the flesh of tribunes*," is fulfilled in all truth in the Church. When all the nations are incorporated into the Church, they become its spiritual nourishment, and those who were devoured by the devil when they were part of his body, become members of Jesus Christ when they are received by the Church.

(Rev. 19:19) "*And I saw the beast and the kings of the earth, and their armies assembled*." The beast here is the figure of the devil, the kings of the earth and their armies represent its people. "*To make war against the one who rode on the horse and his army*," that is to say, Jesus Christ and his Church.

Chapter 20

(Rev. 20:1) "*And I saw another angel coming down from heaven*." It is Our Lord Jesus Christ in his first advent. "*Having the key to the abyss*," that is to say the power over the people, because the abyss here represents the people sold to iniquity. "*And a great chain in his hand*," that is to say, God has put all power in his hands.

(Rev. 20:2) "*And he took the dragon, the ancient serpent which is the devil and Satan, and bound him for a thousand years*," at the time of his first advent as he himself says: "How can someone enter the house of the fort, and take away what belongs to him, if he has not previously bound the fort?" (Matt.

12:19) Indeed, when he has cast out the devil from the people of the believers, he sends him into the abyss, that is to say into the people of the wicked, and that is what he wanted to mean in an unseen way, when after having delivered a man from a legion of demons, he allowed them to enter pigs which they had to hurried into the abyss, which is accomplished especially among heretics.

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(Rev. 20:3) Then speaking of the devil, he said: "*He looked him up and put a seal on him, so that he would no longer seduce the nations, until the thousand years were accomplished*." These thousand years are counted since the advent of our Lord. During these thousand years, the Lord forbade the devil to seduce the nations, that is to say those which are predestined to life, and which he previously seduced to prevent them from being reconciled to God. "*After these thousand years it must be loosened for a little while*," that is to say in the time of the Antichrist, when the man of sin reveals himself, when he has received all power to persecute, and a power such as it was not given to him from the beginning. These thousand years are part of the time taken for the whole, and like the remnants of the sixth day in which our Lord was born and suffered.

Homily 18

(Rev. 20:4) "*And they all lived and reigned a thousand years with Christ*," that is to say in present life. He rightly says, "*All who survive and all the souls of the righteous*," that is, those who still live in this

Homily 17

(Rev. 20:3) Then it is said of the devil "*that the angel shut him up in the abyss and put a seal on it, so that he would no longer deceive the nations, until the thousand years were finished*." We have already said that these thousand years are the time which has elapsed since the Savior's passion, and during which the devil is not allowed to do what he wants, for God does not allow his servants to be tempted above their strength. (l Cor. 10:3) This short time during which he must be challenged, designates the time of the Antichrist when the devil must receive greater power to persecute the faithful.

Homily 18

(Rev. 20:4-5) The thousand-year reign denotes the present life in which the saints reign in a true sense because by the grace of God they lead themselves so that they will

world, like those who have already left this life, reign with Jesus Christ. He says they reigned, as the Lord said elsewhere through the mouth of the Prophet King: "They shared my clothes." For he had to say, to speak more correctly, "*They will reign*."

(Rev. 20:5-6) Now, to teach us that these thousand years are all the time that the present life lasts, Saint John says: "*This is the first resurrection*." It is this resurrection that we receive in the waters of baptism, according to these words of the Apostle: "*If you have been raised with Jesus Christ, seek things from above*." (Col. 3:2) And in another place: "From the dead that you were you became alive," because sin is a real death as the same Apostle says again: "When you were dead by your sins and by your crimes." (Eph. 2:1) Just as the first death in this life is death by sin, so the first resurrection is in this life that which comes from the remission of sins. "*Blessed and holy is he who takes part in the first resurrection*," that is to say, who preserves the grace of the new life which he has received by baptism. "*The second death will have no power over him*," that is to say he will not have to suffer eternal torment. "*But they will be priests of God and of Jesus Christ, and they will reign with him for a thousand years*." While Saint John was writing these things, the Spirit of God revealed to him that the Church reigned a thousand years on earth until at the end of the world. It is obvious that one should in no way never be overcome by their sins. And to establish this truth more clearly, Saint John says below, "*This is the first resurrection*." In fact, this first resurrection which brings souls from the death of sin to the life of righteousness is accomplished during the whole of the present life; the second, which must bring bodies out of the dust to bring them back to life, will not take place until the end of the centuries.

(Rev. 20:6) "*Blessed and holy is he who takes part in the first resurrection*," that is to say who keeps this new life which he received in baptism. The Church is to reign for a thousand years, that is, for the whole of present time until the end of the world. It is therefore obvious that there should be no doubt about the eternal reign of the saints, since from this life they share in the reign of Jesus Christ. This kingdom is the just reward of those who, in the midst of the trials of this world, know with God's grace to lead themselves and others in the ways of good.

doubt the eternal reign of the saints, since from this life they share in this reign of Jesus Christ. This kingdom is the just reward of those who, in the midst of the trials of this world, know with God's help to lead themselves and others in the ways of good.

(Rev. 20:7-8) "*And after a thousand years have passed, Satan will be released, he will come out of his prison*." He says, "After they are done" taking the part for the whole, because there will be three years and six months left for the last battle in the days of the Antichrist. "*And he will seduce the nations which are in the four corners of the world*." The whole is taken for the part here, because not all can be seduced. The proud and the impious are the only ones accessible to the seduction from which true and humble Christians know how to protect themselves, because there are many called, but few chosen. (Matt. 20:16)

(Rev. 20:8-9) "*And the devil and his people spread over the heights of the earth*," that is to say, over the heights of pride. "*And they surrounded the camp of the saints and the beloved city*," that is, the Church. These are the ones whom he said above that they were gathered in the plains of Armageddon. Because they could not meet from the four corners of the earth in a single city, but in each part of the earth, each nation will meet to make the siege of the holy city, that is to say to persecute the

(Rev. 20:7) "*And the devil will seduce the nations which are in the four corners of the world*." The whole is here taken for the part. For the wicked alone will be deceived, according to these words of the Savior: “There are many called but few chosen. "(Matt. 20:16)

(Rev. 20:8-9) Then it is said that the devil and his angels surrounded the camp of saints and the beloved city. They could not meet from the four corners of the earth in a single city, but in each part of the earth each nation assembled and met to persecute the Church. "*The fire of God fell from heaven and devoured them*." The action of this fire can be understood in two different ways, or men are devoured spiritually by the fire of the Holy Spirit when incorporated into the Church, or if they refuse to convert to God, they are devoured for their loss by the

Church. "*But the fire of God came down from heaven*," that is, from the Church, "*and devoured them*." We can hear the action of this fire in two different ways; or men believe in Jesus Christ by the fire of the Holy Spirit and they are devoured spiritually by the Church, that is to say, they are incorporated into the Church; or they are devoured for their loss by the fire of their sins.

(Rev. 20:10) "*And the devil who seduced them was cast into the lake of fire and sulfur where the beast and the false prophets are*." False prophets are heretics or false Christians. For from the passion of our Lord, the beast and the false prophets keep on dying and being thrown into the fire until the thousand years that must pass since the advent of the Lord are completed.

(Rev. 20:10, 12) "*And they will be tormented day and night in the centuries of the centuries. And I saw the dead great and small standing before the throne, and the books were opened and another book, the book where everyone's life is written*." These open books are the Testaments of God, because it is according to these two Testaments that the Church will be judged. The book of everyone's life is the memory that God keeps of our actions, because the one who knows the secret of hearts does not need a book to remember our works. "*And the dead were judged on what was written in these books according to their works*," that is to say, they fire of their sins.

(Rev. 20:12) The two books that are open are the two Testaments of God, because it is according to these two Testaments that the Church will be judged. The book of each person's life is the memory that God keeps of our actions, because on the day of judgment nothing will remain hidden, and no one will be able to steal knowledge of their sins or crimes.

were judged according to the Testaments, according to whether they fulfilled or transgressed the commandments of God.

(Rev. 20:13) "*And the sea gave up the dead it contained*." These dead of the sea are those that the day of judgment will find alive, because this world is rightly compared to a sea. "*Death and hell also gave their dead*," that is to say all those who will be in the tombs on the day of judgment.

(Rev. 20:14) "*Death and hell were cast into the lake of fire*." Death and hell is the devil and his people.

(Rev. 20:15) "*And whoever is not written in the book of life*," all those whom God lets live according to their passions and who did not deserve to be judged and taken up by him during this life, "*was thrown into the lake of fire*."

(Rev. 20:13) "*And the sea gave up its dead*." These are the ones that the advent of Jesus Christ will find alive in this world. They are called the dead of the sea, because this world is compared to a sea. "*Death and hell also gave their dead*," that is to say all those who will be in the tombs on the day of judgment.

(Rev. 20:14) "*And death and hell were cast into the lake of fire*." Death and hell in this place mean the demon and his people whom God lets live according to their passions and who did not deserve to be judged and taken back by him during this life.

Chapter 21

(Rev. 21:1-4) "*And I saw a new heaven and a new earth; for the first heaven and the first earth had disappeared, and the sea was no more. And I saw the holy city descend from heaven, the new Jerusalem which came from God, adorned like a bride for her husband. And I heard a great voice come out of the throne saying, Behold the tabernacle of God with men, and he will dwell with them. And they will be his people, and God in their midst will be their God. And God will wipe away all the tears from their eyes; and death and mourning will no longer be*." The whole object of this prediction is the glory with which the Church will be surrounded after the resurrection.

(Rev. 21:5-6) "*And he said to me, For these words are very certain and very true. And he said to me again: I am the Alpha and the Omega, the beginning*

and the end. I will give those who thirst a free drink of the fountain from the living water fountain." That is to say, one who wishes to obtain the remission of his sins from the baptismal fountain.

(Rev. 21:7-8) "*He who overcomes will possess these things, and I will be his God and he will be my son. But the cowardly, the unbelieving, the abominable, the murderers, the fornicators, the sorcerers, the idolaters and all the liars will have their share in the lake burning with fire and brimstone which is the second death*."

(Rev. 21:6) Then, after making this picture of the glory of the Church, St. John adds these words of the one who sits on the throne: "*I will give those who thirst a free drink of the fountain from the living water fountain*," that is to say, one who wishes to obtain the remission of his sins from the baptismal fountain.

(Rev. 21:7) "*He who overcomes will have these things, and I will be his God, and he will be my son*." May the Lord deign to grant you this grace, he who lives with God the Father, etc.

[Homily 19]

(Rev. 21:9-11) As we have just heard, my very dear brothers, the angel of the Lord said to Saint John: "*Come, and I will show you who is the Bride of the Lamb. And he carried me in spirit on a great and high mountain*." This mountain is Jesus Christ. "A*nd he showed me Jerusalem, the holy city which came down from heaven from God*." It is the Church, a city built on a mountain, and the wife of the Lamb. This city was placed on a mountain when it was brought back on the shoulders of the good shepherd like a sheep returning to its fold. (Luke 15:5) If there is another Church, another city descending from heaven, there are therefore two wives, which it is impossible to admit. It is this city that Saint John calls the Bride of the Lamb. It is quite evident that it is the Church of which he describes in these terms: "*It was illuminated with the clarity of God, and its light was like a very precious stone.*" This very expensive stone is Jesus Christ.

(Rev. 21:12) "*It had a high and great wall and twelve doors, and twelve angels at the doors*." These twelve doors and these twelve angels are the

Apostles and the prophets, because according to what St. Paul says, we are like a building built on the foundation of the Apostles and the prophets. (Eph. 2:20) This is also what our Lord said to Saint Peter: “On this rock I will build my Church." (Matt. 16:18)

(Rev. 21:13) "*Three of these gates were in the east, three in the north, three in the south, and three in the west*." As this city of which Saint John describes is spread throughout the universe, it has three doors to each of its four parts, because in itself and in the four parts of the world the mystery of the Trinity is announced in the Church.

(Rev. 21:14) "*The city wall had twelve foundations, and on them were the twelve names of the Apostles of the Lamb*." The foundation is what the doors are, and the wall as well as the ornaments are in perfect relation to the city.

(Rev. 21:15) "*And he that spoke to me had a golden rod to measure the city*." This golden rod means men who are part of the Church; they have fragile flesh, but they are founded on a faith of gold, as the Apostle says: "You carry this treasure in fragile vessels." (2 Cor. 4:7)

(Rev. 21:18) And what covered the wall and the city was gold very fine-like glass of great purity; the Church is gold, because her faith has the brilliance and splendor of gold, this is how it is figured by the seven candlesticks, by the golden altar, and by the golden cups. The clarity of the glass expresses the purity of faith, because the Church is inside what it seems outside, there is nothing false, simulated, but everything is of a clear simplicity in the saints from the Church.

(Rev. 21:19-20) “*And the foundations of the city wall were adorned with all kinds of precious stones. The first foundation was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, the fifth of sardonyx, the sixth of sardius, the seventh of chrysolite, the eighth, of beryl, the ninth of topaz; one tenth of chrysoprase. the eleventh of hyacinth, the twelfth of amethyst*." He assigns to each foundation the name of a different gemstone to signify the many and varied graces given to the Apostles, as the Apostle says of the Holy Spirit: "He distributes to each one his gifts, according to which he pleases." (1 Cor. 12:10)

(Rev. 21:21) "*And the twelve doors were twelve pearls, and each door was made of each pearl*." These pearls, as has been said, designate the Apostles to whom we give the name of doors, because it is their doctrine that opens the door to eternal life.

(Rev. 21:22) "*And the town square was pure gold like a clear glass, and I saw no temple in the city, because the Almighty Lord God and the Lamb are its temple*." That is to say that the Church is in God, and God in the Church.

(Rev. 21:23) "*And the city doesn't need the sun or the moon to light it*," because the Church does not take as a guide the perishable light or the elements of this world, but because she has Christ, the eternal sun to lead her through the darkness of this world. "*Because the glory of God illuminates it, and the Lamb is the torch*," he who said: "I am the light of the world," (Jn. 6:12) and again: "I am the true light which illuminates every man coming into this world. "(Jn. 1:9)

(Rev. 21:24) "*The nations will walk in its light*," until the end. "*And the kings of the earth will bring their glory and their honor there*." The kings of the earth are here the children of God.

(Rev. 21:25) "*And its doors will not close during the day*," for there will be no night in this place for all eternity.

(Rev. 21:26) "*And they will bring there the glory and honor of the nations*," who believe in Jesus Christ. "*Nothing polluted will enter into it, nor any of those who commit abomination and lying; but only those that are written in the Lamb's book of life*."

Chapter 22

(Rev. 22:1-2) "*And he showed me a river of living water, clear as crystal came out of the throne of God and of the Lamb, in the middle of the street thereof*." He shows us the fountain of baptism in the middle of the Church, coming from God and from Jesus Christ. Because what ornament could be for the city this river which flows in the middle of the place, and would be an obstacle to the communications of the inhabitants. "*And on the two banks of*

the river was the tree of life which bears twelve fruits, and gives its fruit every month." This tree of life is the cross of Jesus Christ. No one gives fruit at all times, except the cross carried by the faithful who are sprinkled with the waters of the river of the Church, and who continuously give fruit at all times.

(Rev. 22:3-4) "*And the throne of God and the Lamb will be in it*," right now and forever. "*And his servants will serve him, and they will see his face*," as he himself says: "He who has seen me has seen my Father," (Jn. 14: 9) and again: "Blessed are those who have a pure heart, because they will see God." (Matt. 5:8)

(Rev. 22:4-5) "*And they will have his name written on the forehead. And there will be no more night, they will not need lamps, nor sunlight, nor moonlight, because the Lord God will enlighten them, and they will reign in the centuries of the centuries*." All of these things started to happen from the passion of the Lord.

(Rev. 22:10-11) "*And the angel said unto me, Seal not the words of the prophecy of this book; because this time is near. Let him who commits injustice do it again; let him who is defiled defile himself again*." It was for them that the angel had said above: "Seal the words of the seven thunders. And let the righteous become even more just, that the one who is holy still sanctifies himself." It is for the latter that he says here, "*Do not seal the words of the prophecy of this book*." Thus the divine Scriptures remain sealed for all the proud and for those who love the world more than God, while they are open for the humble and souls who fear God.

(Rev. 22:12-14) "*Behold I come quickly, and my reward is with me, to render to everyone according to their works. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who keep these commandments, that they may have the right to the tree of life and enter the city through the gates*." Those who do not keep the commandments do not enter through the gates, but through another place. For them the book remains sealed, and it is about them that it says here: "Outside the dogs, the poisoners, the immodest, the homicides, the idolaters, and whoever loves and flees the lie."

(Rev. 22:16-17) "*I Jesus have sent my angel to testify to you of these things in the churches. I am the offspring and the Son of David, the bright and morning star. The Spirit and the Bride say, Come*." The Bridegroom and the Bride is Jesus Christ and the Church. "*Let him who is thirsty come and let him who desires receive the water of life free of charge*," that is to say, baptism.

(Rev. 22:18-20) "*I declare it to all who hear the words of the prophecy of this book: If anyone adds to it, God will strike him with the plagues described in this book: and if someone takes away words from the book of this prophecy, God will cut him off from him from the book of life and the holy city, and from what is written in this book*." Whoever testifies makes this declaration against the falsifiers of the Holy Scriptures, but not against those who put their feelings in all simplicity: "*Yes, I will come quickly*." This high mountain on which Saint John says he climbed is the figure of the spirit which inspires him. The city of Jerusalem whose picture unfolds in his eyes is the Church, as our Lord teaches us when he says in his Gospel: "A city placed on a mountain cannot be hidden." The light that shines in the Church is like the radiance of a very expensive stone; this stone is the figure of the splendor of Jesus Christ. The twelve doors and the twelve angels are the Apostles and the patriarchs, according to these words of Saint Paul: "We are like a building built on the foundation of the Apostles and the prophets." And as this city of which Saint John describes is spread throughout the universe, it has three doors to each of its four parts, as a figure of the mystery of the Holy Trinity. The golden rod means men who are part of the Church; they have fragile flesh, but they are founded on a faith of gold, as the Apostle says: "You carry this treasure in fragile vessels." Indeed, this city of gold, this altar of gold, these golden cups are the figure of the Church and of its sincere faith. The clarity of the glass expresses the purity of its faith. Saint John assigns to each foundation the name of a different precious stone, to signify the various graces and diverse that were given to the Apostles. The pearls of which each door is made up represent the Apostles to whom we give the name of doors, because their doctrine opens to men the doors of eternal life. He adds "that he has not seen a temple in the city, because the almighty Lord God and the Lamb are its temple," (Rev. 21:22) that is, God is in the Church, and the Church is in God. "The city will need neither sunlight nor moon light," because the Church in the midst of the darkness of this world is not lit by the material and visible sun, but that Jesus Christ, the eternal sun, sheds his spiritual light in it, as he

himself says: "I am the light of the world." By the kings of the earth we mean here the children of God, that is to say the Christians. This river of living water, crystal clear, is the baptismal fountain placed in the middle of the Church and which comes from God and Jesus Christ: "*This tree of life planted on the bank of the river and which gives its fruit every month*," (Rev. 22:2) it is the cross that throughout the universe bears fruit for God, not only every month, but every day in the person of those who are baptized: "*The Lord God will enlighten them, and they will reign in the centuries of centuries*." (Rev. 22:5) All of these things were accomplished from the Passion of the Lord. As for what the angel says in the first part of the book: "Seal the words of the seven thunders," it is for those of whom he says here: "*Let him who commits injustice still take it away, let him who is defiled is defiled again*." (Rev. 22:11) But as to this recommendation: "*Do not seal the words of the prophecy of this book*," it is made for the saints and for the just. Thus the divine Scriptures remain sealed for all the proud and for all those who love the world more than God, but they are open for the humble and those who fear God. And since the Apocalypse of the evangelist Saint John ends with this conclusion, let us pray to our Lord Jesus Christ to come to us according to his promise, and to deliver us by his mercy from the prison of this world, and to deign us lead in his kindness to his eternal bliss, he who lives and reigns with the Father and the Holy Spirit in the centuries of the centuries. Amen.